

Valley Women's Voice

AUGUST, 1981

VOLUME II, NUMBER 6

Court Battle Saves Celebration

Always Proud

See Newsbriefs for a concise history of Lesbian and Gay Pride Celebration.

by Sarah Van Arsdale

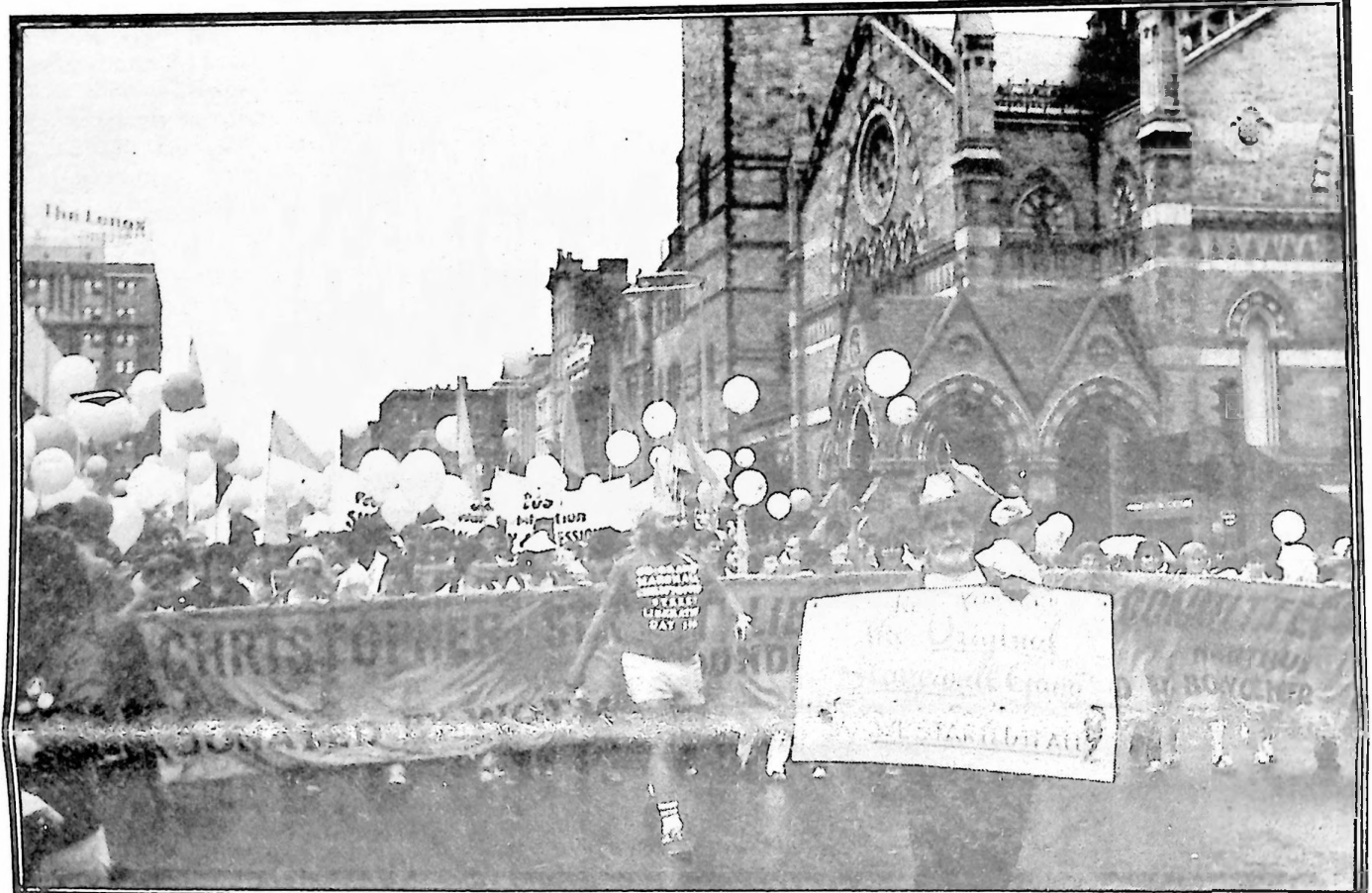
This year's Boston Lesbian and Gay Pride March had special meaning. For the organizers and participants, it became not only a symbol of pride, unity and struggle for the rights we've taken for granted. The march itself was suddenly in danger of falling victim to the very forces it battles.

According to Jim Anderson, Coordinator for the Boston Lesbian and Gay Pride Committee, they received a letter from the city police two days before the march. The letter stated that the parade route, which had been approved by the court three months in advance, would have to be altered, ostensibly because of construction, lack of police protection and the ire of the fashionable Charles St. businesses.

Anderson noted the alternative route would have taken marchers through just as much construction, demanded just as many police, and was approved by Charles St. business owners in a signed endorsement. Anderson thinks the re-routing was actually a response to the May 29 axing of Robin McCormack's position as liaison between the city and the Gay community. The city claims that McCormack's position was merely an early victim of budget cuts.

McCormack's last day of work was June 16, four days before the Pride march. That afternoon Lesbians and Gay men marched from City Hall to Clarkland House, the Mayor's recently renovated entertainment mansion. The demonstrators' anger was fueled by the fact that part of McCormack's job was to work on a solution to the rise of violence against Gay men in Boston. Eleven Gay men have been murdered there in the past year, and since McCormack's last day of work, another gay man was found dead in his Back Bay apartment.

Two days after the Clarkland House demonstration, Anderson received a letter from the Boston City Police, and on Friday he met with city officials and lawyers for the Boston Lesbian and Gay



The 10th annual Boston Lesbian and Gay pride march stepping off.

Photo by Sarah Van Arsdale.

Pride Committee. On Friday afternoon, the day before the march, the committee took the city to court and won. Beth Kelly, one of the rally organizers, later said, "This is the first time in the city of Boston that Lesbians and Gay men have fought the cops in the courts and won."

The fine rain over Copley Square on June 20 couldn't dampen the ebullient spirits of some 12,000 Lesbians and Gay men who gathered for the march that almost didn't happen.

Chanting, "We are everywhere and we shall be free," marchers passed the Beacon Hill shops where store owners, shoppers and employees cheered the

crowd and let loose balloons and confetti. For the tenth year, the Arlington St. Church bells tolled out their encouragement.

In her opening speech at the rally, Beth Kelly called for a moment of silence to remember Boston's murdered Gay men after reading their names.

Cherrie Moraga, co-editor of the new anthology of 3rd World women's poetry, *This Bridge Called My Back*, read "After Our Bellies Are Full" and dedicated it to 3rd World Lesbians.

"I have the politics I have because I have been the raped woman, the battered. Our survival is our contribution to our

struggle, but what about passion?"

Buffy Dunker, a 75-year-old Lesbian, gave an inspiring speech on the importance of coming out and bringing Lesbianism into the political arena. "Some people are scared," she said, "but we don't have to be scared. Don't let the oppressors scare you into immobility. If we all come out we will be absolutely unbeatable." She ended her speech by saying that she wants to be a "troublemaker," and by urging everyone to come out because "if you stay in the closet, life won't be worth living -- you have nothing to lose but the mothballs."

King Redlines Day Care

by Kathleen Moran

In an attempt to provide reliable, affordable care for working mothers, the state of Massachusetts has built a steadily increasing, well-regulated system of day care. This effort has trained and monitored day care workers who provide services both in their home and in day care centers.

Now, striking under the fog of questionably legal budgetary procedures, King has leveled a double-barreled blast at state-funded day care, a target which he, in his reactionary zeal, has been attempting to wipe out for the past six months. With his actions, he will place thousands of jobs in jeopardy (those of daycare workers and working parents who need day care), and he will displace 11,000 children currently in state monitored daycare facilities.

This unpublicized "change in policy" was launched last week when Gov. King, in a questionably legal and high-handed manner, redlined the language which accompanied the budget amount in the State's budget. This language specified that the money be spent in "contracted daycare" or the current daycare system.

It is interesting to note that throughout six months of attacks on the daycare system, King has never made any counterable anti-daycare statements. All news has had to come through various alternative channels of information, mostly innuendos and interdepartmental memos. This has put daycare providers into the position of scrambling for facts, then having to project the future for themselves and for

their daycare parents based on all of five or six possibilities. During the last financial crisis in March, King threatened to transfer money and reduce the number of children receiving daycare. Advocates found themselves trying to explain King's motives and their effects to their own legislators. As Linda Coon, Director of Hampshire County's Family Day Care said, she felt exhausted because "although we are continually trying to clarify issues in what we are being presented, it is difficult to know how to fight when they keep changing the words!"

The first indication of the current (Kingly) manipulations came several weeks ago when daycare providers got wind of an interoffice memo from

continued p.17

Inside

Softball Summer

Cris Williamson

Self Help, 1982

NEWSBRIEFS

Gnomon Workers Organize

Last week, workers at Gnomon Copy Center in Amherst voted 91 in favor of unionization (the 1 vote was an abstention). The July 16th election marked the end of a long and sometimes frustrating struggle by workers at Gnomon to become part of Local 264 of the United Electrical, Radio and Machine Workers Union (U.E.).

The election was a significant victory for workers, according to Gnomon employee, Carol McColl. "The ten employees had submitted a signed petition on May 4 requesting that Gnomon management recognize U.E. as the union agent for the Amherst workers. Gnomon management refused to honor the request and forced the workers to hold an election for union recognition," she said.

Gnomon used this stalling tactic in hope of buying time to mount an antiunion campaign within the Amherst shop according to workers. Management used many union busting techniques such as private interviews with employees (for which employees were compensated); weekly antiunion blurbs attached to paychecks and the dissemination of a propaganda booklet entitled, 'U.E. Union Violence' — a collection of biased newspaper articles on the WESCO strike activities.

Workers at Gnomon were not persuaded by management's antiunion efforts. "What upset me was that Gnomon (management) was spending money earned from my labor to produce these antiunion materials," said McColl.

Reasons for the employee interest in unionizing were job security and on the job health and safety issues. Six of the ten Gnomon employees are parttime workers who receive no employee benefits from Gnomon — a situation which may change with upcoming contract negotiations.

Employees believe that the 'toner' used in the copy machines presents a possible health hazard as they are constantly breathing the black dust particles into their lungs. Years before the unionization drive, employees had requested that an air filtration system be installed in the shop to control the large quantity of toner particles in the air. The workers' pleas fell on deaf ears until they began to organize — within weeks an air conditioning and filter system was installed.

The employees are satisfied with U.E.'s performance. The union staff provides support for Gnomon employees to raise their own issues and continue strengthening themselves as a group.

There are eight Gnomon Copy Centers in New England but the Amherst Gnomon is the only shop with a union. Workers at Gnomon hope that their success will inspire other small agencies and shops in the valley to begin working on organizing within their workplaces.

Anne Bolger

Wendell Wimmin's

Back by popular demand, this year's music festival will take place on September 19, 1981. We are naming the festival to be a harvest celebration and are inviting wimmin and their children to come enjoy a day of music, swimming, food, crafts and of course the great mother earth.

This year's festival organizers have been working hard, and we have come up with some amazing additions to an already popular event. For example, we are renting a camp in Wendell that has large private fields, swimming, showers, toilets and on sight facilities for child-care. Wonderful care has been taken to provide inviting and delicious food concessions. We are also inviting local craftswimmin to sell their creations. We want to bring together the many different variations of woman culture.

Doors will open at 10 a.m. and there will be music from 12 p.m. until 10 p.m. ALL the wimmin musicians are local. They have been chosen not only for their quality, for the style, content and diversity of their music. There will also be an open mike, and if you decide that you too would like some time to share your talent, you should just tell the festival organizers before noon on the

Music Festival

day of the event. Look for more of our PR as we unfold to the public the names of our talented entertainers. norm

Tickets are \$10. to \$7., sliding scale, kids get in free. No woman will be turned away because of lack of money, BUT this means that we need woman to seriously examine how they budget their money. We have set this price in accordance with what we will need to meet costs. There will be a complete financial statement made available to the public by festival day. So, put aside your money now so that you can help us to continue creating a quality festival within our community.

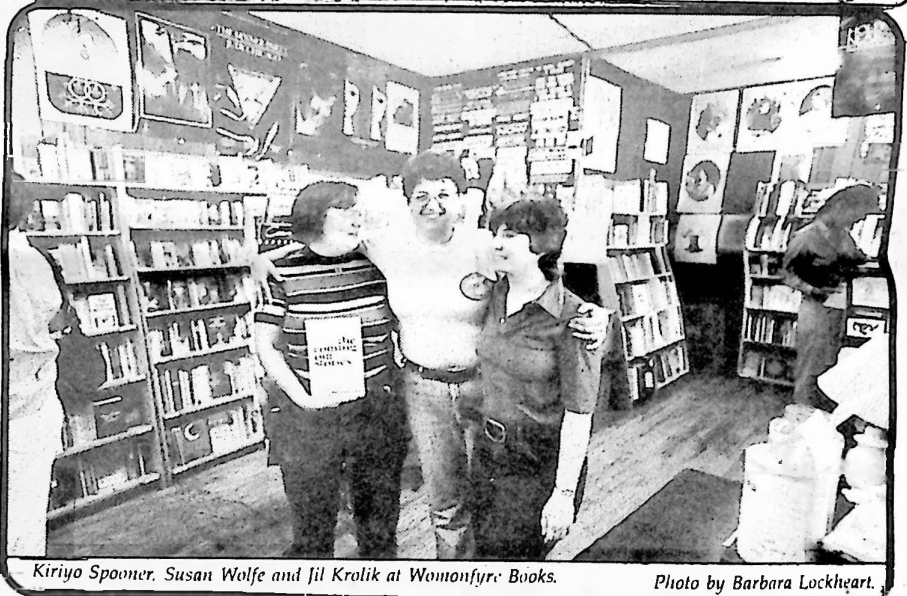
We have decided that we could not take on an overnight event, but because it is going to be a late night you may want to stay over. But there will be no on-site camping. There are private campgrounds and there is the Wendell State Forest. You should check around beforehand. More than anything else, we are trying to create a safe environment to enjoy and to celebrate our lives as wimmin. We hope to have a large turnout, and of course, want to see you all there. Look for more information, and watch for our poster with all the details you'll need to come and enjoy a country wimmin's harvest festival.

We're Moving

After more than two years of conception and nurturance within the womb of the Everywoman's Center, the VVV has decided to enter the world! Our thanks to our mothers at the Center who have formed, aided and tolerated us through our stay.

On September 1 we will be moving into a beautiful space in Hampshire Community Action's new quarters at 218 State Street, Northampton. We hope to become more accessible to women by having a handicapped accessible en-

trance, and more possibility of parking as well as being more centrally located for staff, contributors and friends. We will also be more able to associate with other women's groups, as our secondary purpose is to provide a women's library and resource center to the community. If you have any ideas, or propositions for us, contact Kathleen at 545-0883, or write to us at our new Post Office Box 392, Northampton, Ma. 01060. Meanwhile, please join us at our open house, sometime in September!



Collective Statement

Our special thanks to the Resource/Referral Task Force at Everywoman's Center:

Virginia Ackerman, Jackie Baillargeon, Anna Berdick, Cindy Gray, Cecy Henderson, Roo Hooke, Jill Hurst, Di Kegeles, Debbie Kehne, Helen McDonald, Melanie Miller, Kate Neilson, Diana Padulla

The Valley Women's Voice can be reached by mail: Box 392, Northampton, Ma. 01060, or by phone: 545-0883 Mon., Wed. & Fri. 10-2.

CALENDAR: All calendar and announcement listings are free. For more information, call 545-0883.

SUBMISSIONS: Try to keep articles under 5 pages, double-spaced, please! We can't guarantee we will print all submissions; this decision is collectively made. Submissions accompanied by a SASE will be returned within three months. Due to space limitations, we sometimes have to postpone publication of articles. All major editorial changes are made in conjunction with the author. Any questions or ideas? Call 545-0883.

COLLECTIVE: Michaelann, Maureen Carney, Mary Kate Hogan, Marcia Black, Kathleen Moran, Iris Young, Ellen LaFolche, Fran Schwartzberg, Toby Schermerhorn, Sarah Van Arsdale, Patty McGill, Dale Labonte, Jackie Sperry, Cathy Collins, Carey Caccavo, Ann Bolger, Carol Schwartz.

DISTRIBUTION TASK GROUP: Fran, Joyce Morrison, Sarah Darling, Dona Brown, Jean Antil, Kim Kramer, Dorothy, Michelle DeLiso, Eva Gibivac, Robin, Leslie, Iris, Satch, Michaelann, Kathleen, Joyce, Evelyn, Barbara.

EDITORIAL: Coordinator: Michaelann, Kathleen, Jackie, Nancy, Ellen, Ann, Carol, Iris, Fran, Marcia, Sarah.

GRAPHICS Coordinator: Carey Caccavo, Toby, Tary Hughes, Kathleen.

PHOTOGRAPHY: This month's coordinator: Kathy Kirk, Cathy Collins, Barbara Lockhart, Sarah, Fran, Ellen.

PRODUCTION TASK GROUP: Coordinators: Toby, Mary Kate, Fran, Karen, Dale, Jackie, Kathleen, Iris, Sini, Patty, Susana, Michaelann, Sue, Sarah, Carey.

ADVERTISING: Kathleen Moran, Sarah Van Arsdale, Barb Lockheart, Mary.

INTERN: Karen Fibiger



VVV

Meetings & Deadlines

August 4
Collective/Editorial Meeting

August 18
2cd Editorial Meeting
Article Deadline

August 25
3rd Editorial Meeting
Calendar/Announcements Due
Graphics/Photography Deadline

August 26
Advertising Deadline

Call the Every Woman's Center for the time and place of meetings. the Valley Women's Voice welcomes your graphics, photos, articles, poems, fiction, ideas and feedback. 545-0883 or write VVV, Box 392, Northampton, Ma., 01060.



Boston Lesbian and Gay pride rally applauds Buffy Dunker.

Photo by Sarah Van Arsdale

History of Lesbian and Gay Pride Week

In the late 1960's, Lesbian and Gay culture was primarily centered around the often straight-controlled bars, many of which fit the stereotypical image of a dimly lit, smokey dive reeking of stale beer. Despite the oppressing atmosphere, Lesbians and Gay men had been finding something there that they dearly needed: companionship, conversation and a chance to shake off the isolation and alienation of their double lives.

By 1969, the political fervor in America had reached the Gay community and was pushing Lesbians and Gay men into action. Organization had already been started, most notably the Mattachine Society and Daughters of Bilitis, but this action met with great resistance. Police raids on Gay bars became commonplace events, resulting in massive arrests and attendant loss of jobs, family and housing. Merely to go to a Gay bar became a courageous political act.

On June 27 in New York City, the mounting tension between police and Lesbians and Gay men finally crested. Instead of running or placidly submitting to arrest when the raid on the Stonewall Inn began, the Lesbians and Gay men fought back with whatever weapons of self-defence they could find—bricks, bottles, trash cans. Instead of being filled with queers, the paddy wagon was overturned by dignified militants.

These were the labour pains of the birth of the modern Lesbian and Gay movement in the United States. The people at the Stonewall risked everything just for the chance to live free from fear. Since then, Lesbians and Gay men around the world celebrate the movement which reminds us that we are no longer alone.

Sex Discrimination Easier

The New York Times reports that the United States Supreme Court "quietly, and without any dramatic overruling or prior decisions" is making sex discrimination easier and more legally acceptable.

The Times quotes feminists and legal analysts as saying that the Court, in its 1980-1981 term especially, has changed the recent law of sex discrimination to make distinctions on the basis of gender easier to justify and more likely to survive legal challenges.

The Times and its consultants point to three major and recent decisions by the Court which the paper says have subtly influenced sex discrimination laws. The

first is the Court's rejection of an effort to overturn statutory rape laws which punish men but not women for having sex with an underage partner. The second held that a military pension is the "personal entitlement" of the person who earns it, and may not become a part of the property settlement in a divorce; and finally, the Court upheld the constitutionality of the allmale draft.

The Times says that, "more than the results, it was the analysis the Court employed that signaled the change and what the lawyers view as a portent for future cases." In two of the three cases, the statutory rape case, and the draft case, the Court held that men and women were not "similarly situated."

This analysis, says The New York Times, places the burden on women to show why a sex-based distinction isn't valid. By contrast, earlier cases, the newspaper says, placed the burden on the government to defend different treatment of men and women.

The newspaper quotes lawyers and feminists as saying that the 1980-1981 term signaled a turning away from the sensitivity to women's issues the Court has shown for the last decade.

Hersay

Sojourner Truth

Nearly 100 years after her death, former slave and suffragist Sojourner Truth has been selected for the National Women's Hall of Fame.

Truth, who spearheaded campaigns to end slavery and to grant rights to women, will be inducted into the Hall of Fame on July 18th in Seneca Falls, New York.

The suffragist escaped from slavery in 1827, and began traveling from state to state in 1843, preaching a gospel which included a plea for the right of women to vote in America.

A second American woman selected for the Hall of Fame will be announced this week.

Hersay

Right Wing Revokes Our Rights

A piece of legislation which would threaten the rights of lesbians, gays, women, children, and racial minorities has been introduced in the U.S. House and Senate.

The so-called "Family Protection Act" covers a wide range of issues, and is backed by New Right ultraconservatives, including the misnamed Moral Majority. The FPA claims to "counteract disruptive federal intervention into family life, and to encourage restoration of family unity

parental authority, and a climate of traditional morality."

Critics say this bill is an attempt to subvert twenty-five years of federal involvement in civil rights. If passed, the government would be practically unable to enforce school desegregation, nor strengthen laws against child and spouse abuse. The FPA would directly attack lesbians and gays by prohibiting monies from any federal program to any individual, organization, etc., "which presents homosexuality, male or female, as an alternative lifestyle or suggests that it can be an acceptable lifestyle." The implications of the FPA could mean no social security benefits, foodstamps, or any type of federal grant to acknowledged lesbians or gays. No organization, local government, etc. which acknowledges gay or lesbianism as an acceptable life choice would be similarly ineligible for federal aid.

Another antigay/lesbian piece of legislation, the McDonald Amendment, has passed the U.S. House of Representatives, but not the Senate, and awaits the deliberations of a conference committee. This amendment is attached to the authorization bill for Legal Services Corp., and would curtail LSC assistance to "promote, defend or protect homosexuality."

The FPA promotes the interests of, and is sponsored by, ultra right evangelicals, including such organizers as Gary Jarmin (formerly a paid advocate for the Unification Church and the reactionary governments of Taiwan and the former Rhodesia.)

Six areas are covered in the present

form of the bill: Family Preservation, Taxation, Education, Voluntary Prayer, The Rights of Religious Institutions and Educational Affiliates, and Jurisdiction. If the FPA doesn't pass in the present form, parts of it might be made into additions to other legislation.

The National Gay Task Force, The Gay Rights National Lobby, and ad hoc groups are working against the FPA. Write to your U.S. representatives and senators about this dangerous piece of legislation.

Note: As part of the hundreds of thousands of participants in Lesbian/Gay Pride marches throughout the U.S. and the world, one hundred and fifty brave lesbians and gays marches in Des Moines, Iowa, the hometown of Sen. Roger Jepsen, sponsor of the Family Protection Act.

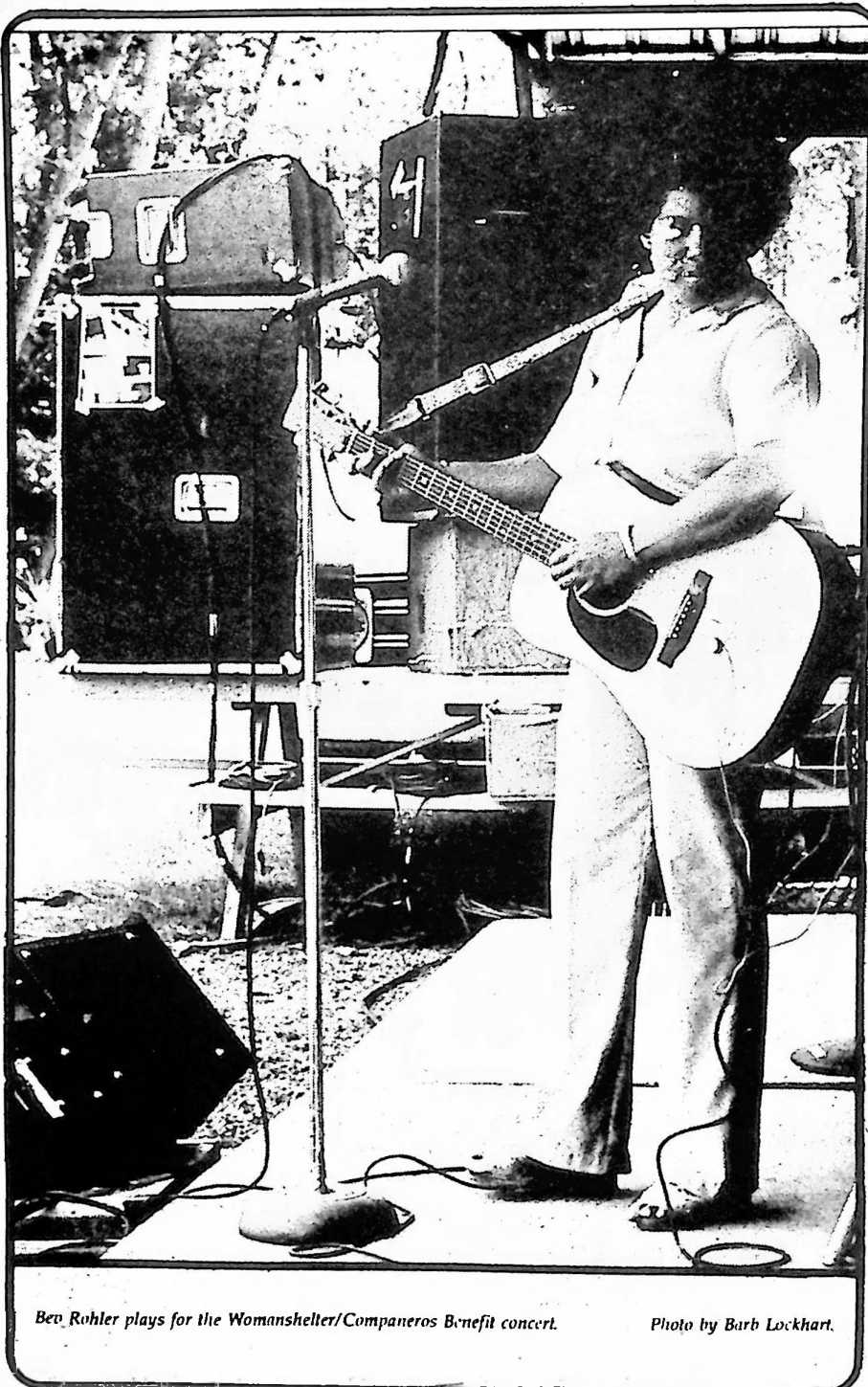
Fran Schwartzberg

S. African Women Remembered

This year marks the twenty-fifth anniversary of S. African Women's Day. On Aug. 9, 1956, over 20,000 women protested against apartheid (legalized racism) in Pretoria, the capital of S. Africa.

As the white minority of S.A. feels threatened by successful liberation struggles in neighboring countries, and as U.S. policy shifts away from any acknowledgement of human rights to a right wing focus on the economics of profit, repression increases in S. Africa. As England's feminist publication Spare Rib reports, "There is a growing number of women in S. African prisons for political 'crimes.' "Now is the time to think about S. Africa.

F.S.



Bea Rohler plays for the Womanshelter/Companeros Benefit concert.

Photo by Barb Lockhart.

Murders Probably Planned

New evidence, directly contrasting with U.S. government statements, suggests that four American women killed in El Salvador last year may have been deliberately executed as part of a plot conceived in the highest echelons of Salvadoran military.

The U.S. government has maintained officially that the deaths of Ita Ford, Maura Clarke, Dorothy Kazel and Jean Donovan were due to an overreaction by Salvadoran soldiers who thought the women were trying to run a roadblock.

However, Pacific News Service reports that new evidence has been uncovered which indicates the killings were a deliberate action by Salvadoran troops.

The most telling evidence, says P.N.S., came from former U.S. Ambassador Robert White. It consists of a radio conversation between two security force units in the area of El Salvador's international airport. That conversation took place several hours before Maryknoll Sisters Ford and Clarke arrived on a flight from Nicaragua. The transmission included the words, "No, she didn't arrive on that flight; we'll have to wait for the next."

White told P.N.S. that it is "legitimate" to infer that the radio message referred to Ita Ford, whom White theorized was targeted because of her work protecting refugees and distributing food and medicine.

Six members of the Salvadoran security forces were placed under "provisional arrest" in April, on suspicion of participating in the four women's deaths.

But, according to P.N.S., White is convinced that those soldiers will not be punished, because they could reveal the identities of higherups involved in the crime.

Said White to P.N.S., "If all the case involved was . . . savage enlisted men acting on their own, there would have been no problem from the beginning (in punishing them). The message we were getting (from Salvadoran officials) was that this would crack the military wide open, it could even cause the government to fall."

Hersay

Older Women

Older women will definitely be on the agenda of this year's White House Conference on Aging, after all.

That's according to Annette Smail, national coordinator of the Older Women's Task Force of the National Women's Political Caucus. Although 70 percent of America's older women live in poverty, the government, in arranging the conference, neglected to establish even a single workshop to address these women's problems.

Now, Smail says, after considerable protest from women across the U.S., conference organizers have given in. Adds Smail, "If it wasn't on the agenda, we would have had a grandma's rebellion outside."

Hersay

Women's Forum Against Media Violence

A local women's group, **Women Against Violence in Pornography and Media**, was recently awarded a grant of \$965 from Haymarket People's Fund. The women plan to implement several programs including developing and



One Woman's Song

Rosalie Sorrels

"When I make a song or a sentence I feel close to the women who have articulated women's condition. Singing, I celebrate all those unnamed, unsung women who have gone before me, each generation paving my road so that I can sing any song. I want to celebrate all the unsung lives, one by one, of those who passed by and disappeared into memories which will fade too, if not celebrated and sung. But I have only my one voice and my short time here to sing my one woman's song." See Rosalie at the Iron Horse Coffee House, Sunday, Aug. 23 at 8:30 p.m. (tickets in advance.) Coming: Mary McCaslin, Lui Collins, Betsy & Cathy, Odetta, Patty Larkin, Bev Rohler.

presenting a slide show which would incorporate local and rural concerns with already existing slides of abusive and degrading images of women in the mass media.

WAVPM members plan to start a local speakers bureau, which would reach out not only to students but to women in the tricounty area who don't have easy access to feminism. The group is looking for women who would like to be speakers on an occasional or regular basis: no experience necessary but a concern for the issue is important.

One project the group plans to initiate is what they call a "reverse boycott" which would advocate support of businesses who do not carry pornography. The group is also going about starting a study group on feminist erotica.

Finally, WAVPM is planning a "Take Back the Media" march and rally to take place in the fall in Hampden County.

WAVPM member Julie Melrose noted that "the pornography industry is bigger than the record and film industries combined, and growing. Last year it netted \$4.5 billions."

The group, which meets biweekly, is open to new members. Interested women should call Julie at 2535700, or Elizabeth at 5868127.

The Western Mass. board of the Haymarket People's Fund -- as well as the seven other boards around New England -- welcome proposals from community and progressive activist groups. For information and applications contact Jose at 5452145 or Mary W. at 5450883.

More Human Service Cuts

The Reagan Administration has proposed legislation to (1) significantly reduce funding for community health programs, and (2) turn over the remaining funds in the form of block grants to state governments to dispense at their own discretion -- with "no federal strings attached."

Those agencies who will be effected include: Children's Health Program, Family Planning Council, Holyoke Health Center, New England Farmworkers' Council Health Program, North Quabbin Health Plan, Western Mass. Health Planning Council, Worthington Health Association, Inc.

These two proposals would reduce funding for these programs from 25 to 50%. These cuts would force most agencies to curtail services, and some may have to close. People in need would go without services, or would be forced to seek more expensive forms of care, such as hospital emergency rooms.

The block grant funding proposal calls for distribution of all health and human service programs to state governments. Three problems are likely:

1. Inequities in the present distribution of funds in Massachusetts may become more pronounced. Historically, the state government has tended to favor programs in Boston and eastern Massachusetts over those in Western Massachusetts. This discrepancy is likely to widen with block grant funding.

2. Block grants would lead to increased administrative costs and less money for program activities. Massachusetts has no means to handle a block grant, and would have to create an administrative mechanism that would take up an additional 15 to 20% of the funds.

3. Goals for health service programs may go unmet. There is no accountability built in for how the federal dollars are used, nor how funded programs should account for their activities. This creates a greater potential than ever for misuse of federal funds.

County Voice

Silkwood Case Appealed

WASHINGTON, D.C. -- On June 15 the Karen Silkwood Estate appealed to the United States Supreme Court requesting a trial on the controversial second Karen Silkwood lawsuit. At issue in the appeal is whether or not labor union organizers are protected against a private anticivilrights conspiracy, when such a conspiracy is undertaken against them because of their labor organizing activities.

Initially filed in 1976, this federal suit charges executives and security personnel of the Kerr McGee Nuclear Corporation with a criminal conspiracy to violate the civil rights of union activist Karen Silkwood and her labor associates. Furthermore, it charges corporate agents and four F.B.I. operatives with a coverup of the illegal activities undertaken pursuant to this alleged conspiracy.

Silkwood, a 28-year-old laboratory analyst and local leader of the Oil, Chemical and Atomic Workers Union, was killed in a controversial car crash in November, 1974. She was en route to a meeting with a union official and a New York Times reporter and was allegedly delivering documented evidence of missing plutonium and falsification of safety tests on the plutonium fuel rods produced at the Kerr McGee nuclear facility in Crescent, Oklahoma.

On April 6, 1981, the 10th Circuit Court ruled on this case and established a legal precedent by acknowledging that labor unions are a protected class. They denied the Silkwood Estate a trial, however, by positing that relief under the Act is available only to union members who can show that they were deprived of their constitutional rights because of their mere passive membership in a union, rather than because of their organizing activities on behalf of labor unions.

Regional Women's Pentagon Meeting

Women from local WPA groups in Western Massachusetts; Ithaca, N.Y.; New York City; Philadelphia; Baltimore; and Washington, D.C. met together in Philadelphia July 11 & 12 to further plan the November 1981 Women's Pentagon Action. The meeting covered issues of accountability, finances and the general scenario for the next Action. Scenario plans will be finalized at the next regional meeting, to be held in New Haven on August 22 & 23. Also on the agenda for the August regional meeting is the issue of civil disobedience. Western Massachusetts will be proposing a plan for the two day action scenario with Vermont and New York City. If you are interested in helping to plan the scenario, coming to the New Haven meeting, or learning more about the Women's Pentagon Action call the Women and Life on Earth office at 5868477, or write: Western Mass. Pentagon Action, c/o Women & Life on Earth, 160 Main Street, Northampton, Mass. 01060.

Judith Katz

EDITORIAL

by Michaelann

The sun moves steadily into Leo as I write this; the fiscal year has begun, and we wait to see how Reagan's drama will play itself out in all our lives.

But waiting is not inaction. We women at the *Valley Women's Voice* had an unusual retreat this summer-- for the first time in my memory with the paper, we were not meeting in crisis, panic and potential burnout.

This time, we were enough women to accomplish the tasks we set for ourselves, and we knew the degree of each other's commitment to radical feminist journalism. We could leave our often hand-to-mouth existence for a while and give ourselves time to look at the VWV's future.

I suspect that each of us came away from the retreat with a different bit of insight to nurture. For me, the most important thing we talked about that day was how to re-radicalize the paper. Whenever we do something often enough (even publishing the VWV), it becomes easier for us to stay on the trail that we have already blazed. Yet that's the quickest way, really, to lose touch with reality, which is constantly changing and making new demands on our love and attention. Is stability an illusion? Well, I am a woman of my times, and I only know what I have seen-- that the world is no longer (or not yet) ready to support us in a liveable environment and a human society.

We needn't go very far away to find material to radicalize us-- our own lives, how we live them and the context in which we live are more than enough to inspire us to celebration and outrage, heartbreak and commitment. But often we live so on the inside of our lives that the logic that draws suffering forward into action is not always clear.

Kathleen pointed out at the retreat that many traditional women's magazines are radical in the "How-to" of women's lives-- how to work, dress, eat, clean and nurture our loved ones with not enough time, money and energy. They recognize the changing nature of our lives without acknowledging that permanent change cannot take place in a vacuum.

At the VWV we are interested in the "why" of our lives. We wonder what women's lives would be like in a world of women's values, we struggle to create those lives anyway, and to turn the world around so that it is for us, not against us.

Radical change is root change-- uncovering the heart of humanity that's been buried by patriarchal values, rules, distortions and lies. Only a fool would sacrifice the future for a few moments' triumph and greed but that is what the patriarchy has been doing.

With all our outcry over Reagan, let's not kid ourselves that he is creating any

worse an administration than any other president has for the past thirty (fifty? two hundred?) years. As the Constitution was signed, blacks built the country and Native Americans' blood drenched the soil. Roosevelt fought the Nazis and imprisoned the Japanese-Americans. While the War on Poverty raged, napalm fell in Vietnam. When we have not been suffering, others have.

As long as we are not preventing another woman from doing her work, are not oppressing or demeaning her, can there be any way in which to work for radical change that is not the right way? Our needs are so great.

Some of us need to continue working within the system to soften the reactionary blows coming to us. Our sisters are being driven to the street for abortions, our food stamps/childcare/battered women's shelters are disappearing. If a woman working in the system can prevent the suffering of even one other woman, her work is radical.

Some of us will want to agitate to reestablish our own rights in our own control, independent of the system. Should we need the government to take care of our children, to feed us? When can we move from the temporary solutions to the answers grounded in the very way we live our lives?

And some of us (and I suspect I am) need to start over from Mother Earth up, to find the new out of the old, not make-shift, not making do. I need to live with other women in the country.

I see women looking hard to discover the roots of our lives, looking to root, rooting to grow. If there is stability to be found in our lives, we will find it only in the radical nature of change.

Now it appears to many of us that the final battle is beginning. Sometimes I pray that this is so, and other times I cry with fear. And I get scared a lot because I know that we are capable of saving the world-- but will we?

Now, my issues with the patriarchy are many and I don't expect it to change willingly, I know it will be a struggle. We women have to take all the responsibility yet deserve almost nothing of the blame. But it is to ourselves that we must direct our challenges, because if we don't have the power to change this world, nobody does.

Working with the VWV I've seen my share of women directing constructive criticisms at each other. I've also seen name-calling, single-mindedness, illegitimate judgements and blind egotism. I've seen too many women too convinced that their way is the right way, the only way. And I just don't think we have the time to indulge ourselves in such a lengthy working-out process.

We Are Against Death

We would like to respond to Kathryn Wetzel and Lynn Kingston's letter (June) promoting a "resounding silence" to protest "men's games", including the march which took place April 25 in Northampton against U.S. involvement in El Salvador.

They would like to think that they were the only two women who understood the issue and seriously were concerned about it. The rest of us are being labeled "cheerleaders and spectators". Hard as it may be for them to believe, most of us were there because we care, because we are against death and torture, because we believe in self-determination, and because we condemn genocide.

We would expect that in any event protesting the actions of the U.S. government there would be a minority who would not really understand, or who would be there because it might be "fun". In a country where most of the people feel too comfortable this is hardly surprising.

However, for two women to boast with such righteousness of having been the only two individuals out of a crowd of 1,000 who understood what is at stake is sheer arrogance.

Please don't define for all of us what a "real" woman's attitude and response should be. We will take to the street, when we feel we have to and we will shout when we feel we have to.

Martha Topia
Loti Reyes

Phone Chain Against Violence

I think it is time to organize ourselves to act in the streets. The Reagan administration's economic policies combined with the effects of Proposition 2 1/2 and Governor King's policies, have already and will even further, cut social services required for the survival of all women and children in this state. The end of the nationally funded medicaid abortions is only a prelude to the end of legal abortions for all women, and it means that right now, right here, poor women who are raped, or who are faced with unwanted pregnancy, have no safe recourse. The moral majority's attack on sex education in the schools is only the beginning of a nationwide campaign against freedom of sexual choice. It appears to some of us that there is an escalation of rape and violence against women in the streets of our towns, this is also an attack on our freedom of choice. Gay or straight, black or white, all of us are in danger. In our own homes, amongst ourselves, we express anger

and outrage. But what do we do publicly? Need we remain impotent and quiet?

It has been my contention for some time that we need some form of organized means of protesting against rape, battering and violence, some means of making public our anger, of joining each other to protest. I have thought we should put together a telephone chain and some sources of information to keep us informed so that if a rape happens on the green at Amherst, say, word will go out and within hours gangs of angry women will gather at that place to share our anger with the community. I am sick of such misogyny and violence going unremarked. I am tired of raging around in the privacy of my home.

We need to fight back, on the streets, directly. Some of us will only wish to demonstrate, some will want to go further and be civilly disobedient. But all of us need to be there. If a woman is arrested for having or performing an abortion, thousands of us should be at the police station, at the jail declaring ourselves also guilty. If a woman is evicted from her public housing, thousands of us should be there to stop it. If needy families are denied foodstamps, thousands of us should sit in at the welfare office. I think if it comes to that we must fill their jails with ourselves.

To create such an organization, we need:

1. People in government, social service, criminal justice system, press, wherever who will provide us with information immediately after events happen. In other words, an information collecting network.

2. A telephone tree of telephone trees linking organizations and groups of individuals which can reach large numbers of people quickly.

3. A core group of people who will take the responsibility for assuring that each such demonstration has a group willing to organize information for the demonstration and deal with the police and press.

4. A core group interested in doing civil disobedience and organizing and training those who wish to join such actions.

The philosophy of this organization would be strictly non-violent action, but direct confrontation on issues of people's rights to their lives, their survival, their health, their sexuality, their reproductive choices.

If you are interested, or if your group or a group you put together is interested, send me your name and phone number. If you need to talk about it or ask anything, call Jean Grossholtz, 10 Jewett Lane, South Hadley, Ma. 413-533-5895. If in a few weeks there are enough replies to warrant it, I will call a meeting and we will put this together.

Jean Grossholtz
Dept. of Politics, Mt. Holyoke

Missing Issues?

We're offering back issues to our beloved readers, at \$1.00 per issue (special handling & postage fee). Write us, VWV P.O. 392, Northampton, MA 01060. Specify Volume & Numbers needed.



Join the Women

who read the

Valley Women's Voice

\$6 - 12 months
\$10 - Friend
\$25 - Sponsor
\$50 - Matron

I am resubscribing

name _____

address _____

Valley Women's Voice, Box 392, Northampton, Ma. 01060 545-0883



Graphic by Toby Schermerhorn

Freeze the Arms Fast

by Ruth Benn

As part of a national campaign to stop the nuclear arms race, the headquarters of the American Friends Service Committee in Philadelphia is calling on people to fast for any length of time during August 6-9. These are the days of commemoration of the atomic bombings of Hiroshima and Nagasaki in 1945. Three groups in France have pledged to join in the fast, as have groups in Germany and Scandinavia. The local chapter of AFSC has picked up this idea and hopes to receive pledges from area citizens for the fast.

The "Freeze Arms Race Fast" is related to the Nuclear Weapons Freeze Campaign, a national effort to call for a mutual US-USSR moratorium on the production and deployment of nuclear weapons and delivery systems. In Western Mass., the AFSC, Traprock Peace Center in Deerfield, and the Center for Reflective Action in Holyoke are three of the organizations working on this campaign as the Western Mass. Coalition for a Nuclear Weapons Freeze. The Coalition is seeking endorsements from area organizations for a resolution calling for a halt to the nuclear arms race. "The Question 7 campaign last fall was just the beginning of demonstrating to our officials how people feel about the nuclear arms race," said Ruth Benn, intern at AFSC. "The freeze campaign and the W.Mass. endorsement effort broaden and solidify that support."

The fast from August 6-9 is designed to draw attention to the dangers of the nuclear arms race which the sponsors feel decreases our national security with the threat of nuclear war. The fast also focuses on the expense of building weapons while millions of people go hungry each day. Sponsors of the fast ask that those who join make a donation to an organization working to stop the nu-

clear arms race or providing needed services to low-income persons. Local programs suggested for contributions are the Northampton or Amherst Survival Centers, which offer free food and clothing; The Loan Fund of the Poor Women's Task Force at Everywoman's Center, UMass; and El Gallo, an adult education center on Hawley St. in Northampton.

The Pleasant St. Little Theatre will show *Hiroshima, Mon Amour* from Aug. 5-11 and will offer a special discount to persons who are fasting. The right portion of the pledge card must be presented at the door for the discount. Other public programs being planned for Aug. 6-9 will be announced.

For more information about the fast or the Freeze Campaign, contact AFSC in Northampton or pick up pledge cards at the following Northampton locations: Broadside Bookshop, Good Things Collective, Northampton Food Coop, The Copy Center or Beyond Words Bookshop in Thornes Marketplace. In Amherst, cards may be picked up at Food

THE FUTURE IN OUR HANDS..

TO REMEMBER
HIROSHIMA IS TO
ABHOR NUCLEAR
WAR TO REMEMBER
HIROSHIMA IS TO
COMMIT ONESELF
TO PEACE.

NO. OF NUCLEAR WEAPONS
BUILT BY THE US FROM
JULY 6-AUG 6-HIROSHIMA DAY

US. \$ SPENT ON
NUCLEAR ARMS
RACE-JULY 6-
AUG 6

SIMILAR NO. BUILT BY THE U.S.S.R.

FREEZE THE ARMS RACE-US & USSR

Photo by Barbara Lockheart.

For Thought and in the Jones Library front hallway or Yellow Sun Food Coop.

Aug. 6

Hiroshima Day

Naegle Bakery, Main St.: Readings, music, poetry from Hiroshima and on peace Northampton 7:30 pm.

First Church of Christ, Court Sq. Films, speakers, discussion on local on-going peace action.

Springfield 12 noon-2 pm.

Town Landing near elementary school Annual Candlelight Ceremony; readings, music, story-telling and floating candles on Conn. River Sunderland 7:30 pm.

Methodist Church: Heroshima/Nagasaki: Dr. Ed. Manwell: Medical Effect of Nuclear War Westfield 7:30 pm.

Aug. 7

Pleasant St. Theatre: Free films: "1000 Cranes: The Children of Hiroshima" and "Hiroshima-Nagasaki" Northampton, 12 noon

Wright Hall, Smith College: Film: "We Are the Guinea Pigs", a documentary on Three Mile Island.

free, 7:30 p.m. Northampton

Aug. 8

Street Theatre with "The Dragon", repaint the bomb board. Northampton 2-5:30 pm.

Aug. 9

Nagasaki Day

First Church, Small Chapel: "Remembering Hiroshima/Nagasaki: Never Again" film "1000 Cranes" and speaker Terry Provance, AFSC National Disarmament Program Coordinator.

Amherst 11 am. 12 noon Vigil on Town Common

Amherst 12 noon-1 pm.

Edwards Church, State & Main St. Potluck to break fast, film Northampton 6 pm.

Candlelight Vigil, Pulaski Park Northampton 9 pm.

First Church of Christ, Court Sq., film and Candlelight Ceremony Springfield 7 pm.

NEW ENGLAND



WOMEN'S MUSICAL RETREAT

LABOR DAY WEEKEND SEPTEMBER 5-7, 1981
MOHAWK MOUNTAIN SKI AREA
ROUTE 4, CORNWALL, CONNECTICUT

Women Only Please

Performers Including:

MARGIE ADAM

ALIX DOBKIN

MAXINE FELDMAN

TERRY GARTHWAITE

JANE SAPP

JUDY SLOAN

LATTETA THERESA

NANCY TUCKER

... and showcasing the finest performers of Women's Music in the NorthEast

Workshops on Women, Music and Politics ... Artisans selling women-made crafts, books and records ... Childcare provided for all girls (and boys under 10) ... Concerts interpreted for the hearing impaired ... Braille brochures ... moderately accessible to the physically challenged ... Showers and Flush Toilets

PRICE INCLUDES CONCERTS, WORKSHOPS, CAMPING (for 3 day ticket holders), SIMPLE VEGETARIAN MEALS, AND PARKING SPACE...

3 Day Advance	1 Day Advance	3 Day At Gate	1 Day At Gate
'35/'40/'48	'16/'18/'22	'45/'50/'58	'21/'23/'27

Please select the ticket price that seems most appropriate to your income level.

No personal checks please, certified checks or money orders only.

No admittance to the site before 8 a.m. Sat. — Women are asked to volunteer a 2 hour work shift.

Children under 14 admitted free

For more information send a large self addressed stamped envelope to: N.E.W.M.R., P.O.Box 14269, Hartford, Ct. 06114

203-247-4061

NEW ENGLAND WOMEN'S MUSICAL RETREAT is produced by Connecticut Women



Futon...no hassle

Cool down those hot summer nights

with our all cotton futon, the natural fabric mattress that lets you rest cool and easy. From \$56.

7 Pleasant St., Northampton

khordi

239 Wickenden St., Providence, R.I.

Bart's ICE CREAM Corner

Main & Masonic Street, Northampton, 584-0721



Pleasant St. Boltwood Walk, Amherst, 253-9371

Old-time ice cream parlours with a taste from the past

Homemade ice cream creations
Fresh homemade baked goods
Fountain drinks and breakfast, too!

Women Writers Retreat

(A Novel Idea)

Ellen La Fleche

Imagine a rambling old house framed by stiff evergreen trees and ripe fiddlehead ferns that have popped up among the cracks in the sidewalk. Inside, the house is filled with musty books, blue-gilded antique cups and family daguerreotypes. Three black floor-length gowns, hand-sewn from crackling black satin, hang in an upstairs closet, a remembrance of the women who roamed through this house at the turn of the century. A half mile from the house sits a pristine lake and two empty, beckoning canoes.

Imagine too, that this closed-up house has suddenly sprung to life as women begin arriving in cars from all over New England. The women are carrying drums and fiddles, fresh coffee beans and fruit, sleeping bags and their own poetry to share. Their names are Gail, Kathy, Lisa, Susan, Sarah, Jill, Tova, Marguerite and Ellen.

These nine women have come together to share their craft: they are women writing.

Imagine, too, that this house is where you will spend your Memorial Day weekend, unwinding in the 70 degree weather from the demands of the winter past.

Being Nurtured

This fantasy of mine became a reality during the three days of the Women Writer's Retreat, held in Goshen last May and organized through the efforts of local writer Marguerite Sheehan.

Women attending the retreat were free to create their own schedules for the week-end. There were no rules or requirements; attendance at any of the on-going workshops was not mandatory. It was a luxury to discover that I was free to curl up, totally alone, on a stiff Victorian couch while others organized and attended a workshop. Informal workshops were held throughout the afternoon and evening and covered such topics as: feminist criticism, sharing our own work, getting published, women and words, finding the time to write.

But for me, the first marvel of the retreat was relinquishing all cooking and cleaning responsibilities. Although I wiped dishes on the first night of the retreat to alleviate my guilt, I came to understand that I deserve, and can accept, this wonderful nurturance. Women writers know that our creativity is most bountiful when domestic responsibilities can be suspended, even if only for a few days. The fact that three women took over domestic responsibilities for the weekend was a validation and acknowledgement of our craft.*

The second marvel of the week-end was the extent of that unimpeded, creative power which flowed among and between us. Much of my past (non journalism) writing has been isolated, a poem surreptitiously written between boring school papers, a short story tucked away among my winter sweaters. I have feared what others will think of my words.

Indeed, I arrived at the retreat promising myself that I would not surrender any of my writing for "criticism." But

after other women shared aloud their poems and stories and personal journals I wanted to be a part of that nurturant, supportive process. I wanted to share my own images and stories and culture. For the first time in my life, I was able to cultivate a feeling that it is OK for me to write for the sheer sake of writing, that I am a link in the long chain of women writing words.

Creativity is Interconnected

The third marvel was the recognition that our creative energies cannot be categorized into strictly-defined areas such as 'music,' 'painting' or 'writing.' On Saturday night I was surrounded by these women writers as they furiously drummed and sang and chanted. Because my grade-school teachers told me that I could not "carry a tune," I was forced to move my lips while the rest of the class was singing aloud...

So I sat in this circle of women with sweaty palms and silent lips. But the rhythm and poetry of this music was so strong I suddenly opened my throat. For the first time in my life, I truly used my voice to sing—and it was fierce and loud and wonderful! Ultimately, my freedom to write is connected with that ability to use my voice, to let go and open up my throat.

The creative force of that week-end has spiritually sustained me in the six hectic weeks since the retreat; in fact, the week-end itself has spawned new ideas and ways of working with words. We are planning to put together an anthology of our writing, with a focus on works that grew out of the retreat itself.




Marguerite Sheehan. Photo by Ellen LaFleche.

Marguerite is planning another women's retreat, with a tentative date for the Labor Day week-end. She hopes to broaden the focus of this retreat to include workshops on topics such as massage, music and healing. She can be reached at 268-3142.

**Thanks to Pat, Satch and Barbara for preparing three days of healthy and delicious food.

**We Don't Prescribe Glasses.
We Make Them**

Contact Lens Supplies

 **Schaff OPTICIANS**

204 Main St. Northampton, Ma
584-0684
Barbara D. Graves, Owner/Optician

Massage Therapy

 Swedish Massage
Reflexology

Relaxing, refueling,
rejuvenating. Sessions at
reduced summer rates. Allow
yourself the joy of feeling good!

Ellen O'Rourke
253-9792 Please leave message

[fragments from lesbos]

love poems by elana dykewomon
* limited letterpress edition *
for lesbians only \$6.75

New!

Diaspora Distribution P.O. Box 272
Langlois, Oregon 97450

Diaspora also distributes, for womyn
only: Elise Young, Janet Aalfs, Jean
Sirius, Paula Gottlieb and Barbara
Johnson - Write for Catalog.

**Nancy L. Hancock
Janet M. Sheppard**

Attorneys at Law

21 Boltwood Walk
Amherst, MA 01002
(413) 256-8105

 **THE COPY CENTER**

32 Pleasant Street
(across from Pleasant St. Theater)
Northampton, Mass.
584-0117

Worried about being a drag on paper?
You'll like what
we can do for your image.



**HIGH QUALITY COPIES
OFFSET PRINTING
PERFECT BINDING
PHOTOSTATIC CAMERA WORK**

Hours:
Mon.-Fri. 8 a.m. to 6 p.m.,
Sat. 10 a.m. to 5 p.m.



Join Us!

for an internship. Become a journalist, graphic artist, work in production or earn commission as an advertising representative. Acquire skills such as layout, sales, design and patience. Enjoy the experience of working in a friendly and non-judgemental, supportive group. Well-phrased references cheerfully furnished! Call us today at 545-0883 or write: Box 392, Northampton, Ma. 01060.

Graphic by Toby Schermerhorn

ON THE ROAD AGAIN: SELF-HELP

by Dale LaBonte

It was a hot, sticky night in the middle of June, and the temperature rose as nearly twenty women squeezed into a small living room. Some of us had known each other, worked together for years, others among us were entirely new. Each of us represented a particular group, and our personal experiences with women's health care were as varied as our organizations.

A local women's health support network together with ISIS reproductive rights group, cosponsored two large meetings with women from the west coast. The two women are part of a team of twelve touring the U.S. this summer. Their thirtystate visit is helping to link the feminist women's health movement in a way unmatched since the first self-help tour in 1972.

Debra Stuart Smalley from Woman-care (Feminist Women's Health Center in San Diego) and Camilla Cracciolo from Feminist Women's Health Care (Los Angeles) explained that the national tour was a response to concern over the reactionary trend in the U.S. They have been reassured to discover many women will provide feminist healthcare even if it means going underground. They shared with us their experiences with selfhelp, menstrual extraction (ME) and the cervical cap.

What Self-Help Reveals

A short videotape on self-examination was presented, then one of the women demonstrated the insertion of the speculum into her vagina. She used a flashlight and mirror to examine her vaginal walls and explained how to locate the small downward bulge of the cervix and identify the cervical opening

(os). She reminded us to note secretions, discolorations, unusual bumps or discharge. While she encouraged us to do this on our own, both women emphasized the important role of the self-help group.

Even more basic to women's health care than feminist clinics, the self-help groups assure "keeping women's health in women's hands." From the realization that a tipped uterus is a common condition, not an anomaly, to the early diagnosis of cancer and other health problems, a woman is able to increase her knowledge of her own well-body function by self-examination in a group. She can obtain the support and experience of others rather than facing her fears alone.

A new observation about women's sexual physiology has emerged from the self-help network. Women have found that the clitoris should not be singled out as the organ of sexual response; not only the clitoris but also the inner labia and lower walls of the vagina engorge with blood and respond to sexual stimulation. This view circumvents the debate of vaginal vs clitoral orgasm and it further calls into question the practice of routine episiotomy performed with deliveries. Women reported observing doctors make cuts much deeper than were needed, and Camilla commented that following episiotomies women report diminished sexual functions for long periods.

Menstrual Extraction

Menstrual extraction is a simple procedure that allows a woman in a self-help group to remove the contents of her uterus that would otherwise flow out as her period. The method and instruments were developed by Downer

and Rothman in '71-72 and have been in use nearly a decade in self-help groups around the world.

A 4-6mm cannula is introduced through the os into the uterus and attached to tubing that empties into a glass jar. Air is removed through a second tube fitted with a syringe and by-pass valve, creating a vacuum and with it, a gentle suction that removes the menstrual material. The procedure may take as little as twenty minutes or up to two hours if the woman undergoing the extraction is pregnant.

Here again the importance of the self-help group was stressed. Though the apparatus is simple to maneuver, a woman could not perform an extraction on herself. She does, however, control the rate of the procedure. She has the assurance that none of the other women would do anything they would feel uncomfortable experiencing themselves. The roles of empathy and shared experience create an unequalled setting for conscientious experiments with menstrual extraction.

Concerns were raised about the physical safety of women involved with ME. Debra and Camilla commented that the incidence of infection has been low. Women who were pregnant at the time of extraction were more likely to have infections, as were women whose cervixes have been irritated by the use of a stabilizer (clamp). Another occasional problem occurs when some of the menstrual tissue remains in the uterus (as in an incomplete abortion) and a second extraction must be done. Toxic Shock Syndrome and health hazards affecting reproductive organs have not appeared. Debra declared, "We haven't noticed any ill effects of menstrual extraction, and believe me, we've been watching!"

No Proof

While women agree it is urgent for us to develop and control non-traumatic techniques for safe health care, record keeping may be dangerous. If and when

turn to page 12

***** Herbal Remedies *****

by Ann Bolger

Summertime is a season of increased activity. With such inviting weather, it is easy for us to overdo it—too much sun and fun can lead to strains, cuts, sunburn and a variety of insect bites and stings.

Here are some simple herbal remedies which are effective in easing discomfort when you're afflicted by summer ailments. Not all herbs are effective in every case, nor does every person react the same way to the same herb. You should experiment to see which herbs work best for you.

BURNS: Hold burned area under cold running water for several minutes or apply ice immediately to the inflamed skin. If the burn is of a second (blisters) or third (open flesh or charred skin) degree level, seek medical attention.

Aloe Vera Gel is contained within the fleshy leaves of the aloe vera plant. Cut off a bottom leaf from the plant and split it open, scoop out the gel and apply directly to the skin. Or you can scoop out the gel and boil it to the consistency of thick honey. Let it cool and pour into a jar, where it will solidify. The gel should be stored in the refrigerator.

SUNBURN: Apple cider vinegar applied to the skin every 20 minutes will ease pain and itch. A cool vinegar bath (2 cups apple cider vinegar added to bath water) is sometimes useful in relieving pain and lowering the surface temperature of the skin.

Wheat germ oil mixed with Vitamin E helps to heal minor sunburned skin.

Pierre a Vitamin E capsule and mix the contents with a small amount of wheat germ oil.

POISON IVY: Both Aloe Vera Gel and apple cider vinegar baths and washes will soothe the itch of poison ivy.

The juice of the Jewelweed plant is also effective for poison ivy as well as for poison sumac and oak. To extract the juice, cover a large quantity of jewelweed stems, leaves and flowers with water and boil until the water turns a deep orange color. Strain and refrigerate. Swab over the infected area. This solution not only stops the itching but promotes healing.

NAUSEA: Both Peppermint Tea and Chamomile Tea can be effective in relieving nausea. Peppermint tea also acts as a digestive aid while chamomile tea has a mildly sedative effect. Add one teaspoon tea to one cup boiling water and let steep for five minutes. Some people have a mildly allergic reaction to chamomile.

INSECT BITES AND STINGS: Insect stings and bites should be taken care of immediately. Some people experience severe allergic reactions to insect stings. If you experience shortness of breath, swelling or other symptoms of allergic reaction, seek emergency help immediately.

If the stinger is still imbedded in the skin, remove it by scraping across the surface of the skin. Do not squeeze the stinger, or you will push more poison into your skin. Press around the bite to remove the poison, and wash the area with cold water.

Clay can be useful in relieving the

pain and drawing out the poison. To make a compress, combine clay and water to form a thick paste and apply to inflamed area.

A slice of fresh onion applied to the skin will immediately relieve bee sting pain.

After being bitten, ingesting Vitamin C may help to decrease swelling as Vitamin C works to detoxify the body.

INSOMNIA: Linden, chamomile, sage, catnip, clove and skullcap teas are all sedatives. Some people have mildly allergic reactions to some teas, so you may want to experiment with different blends to find the one that's right for you. Honey absorbs moisture, so a teaspoonful in your tea can help to avoid frequent nighttime trips to the bathroom.

CYSTITIS: To relieve some of the symptoms of this common bladder infection, you can flush out your system by drinking lots of cleansing Cranberry Tea.

MUSCLE ACHES AND PAINS: A terrific liniment recipe from the book *Healing Yourself* by Joy Gardner works quickly to relieve muscle aches and pains, strains, swellings, bruises and bumps. It takes about a week to make up a batch.

Combine one oz. powdered myrrh, one half oz. powdered goldenseal, one quarter oz. cayenne pepper, one pint rubbing alcohol (70%); mix together and let stand seven days. Shake well every day, then pour the liquid into another bottle (just the fluid, not the sediment), then cork. To use, rub it in for 15-20 minutes at a time, three or four times a day to take out soreness. If the muscles are too sore to rub directly, rub around the spot until

the soreness lessens.

MENSTRUAL PAIN: Menstrual pain can cramp your style and your energy level. Both Chamomile and Peppermint Tea will relieve menstrual spasms, and peppermint tea is also helpful in easing the bloated feeling during menstruation.

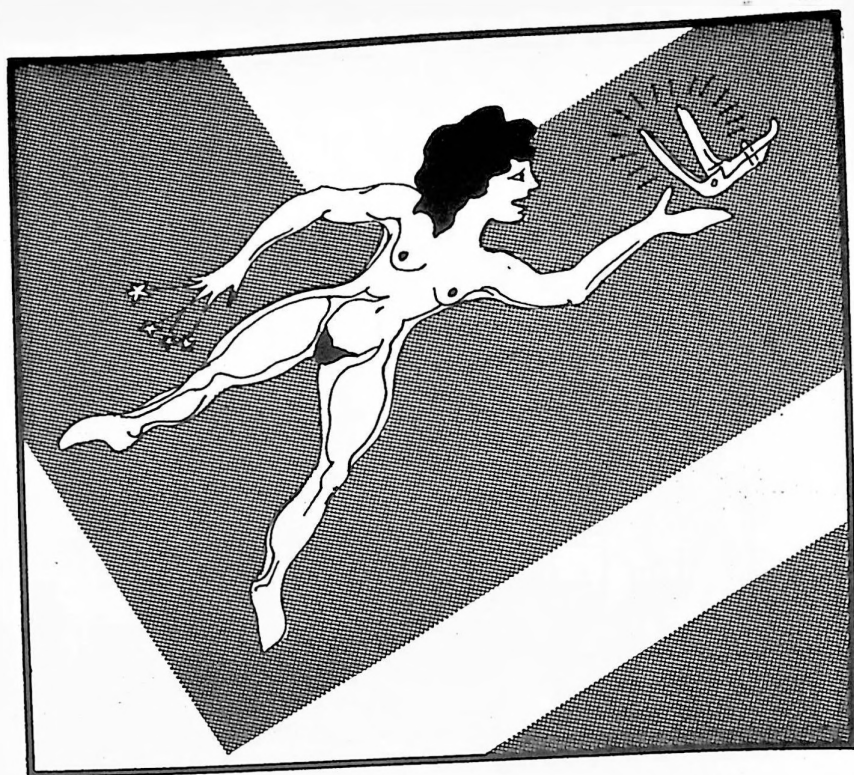
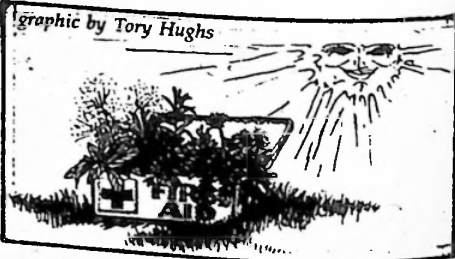
Also, a woman's calcium level drops during the days preceding her period and during the first few days of her cycle.

Some effects of calcium deficiency are muscle cramps, water retention, headaches, tension and insomnia. The following teas are high in calcium:

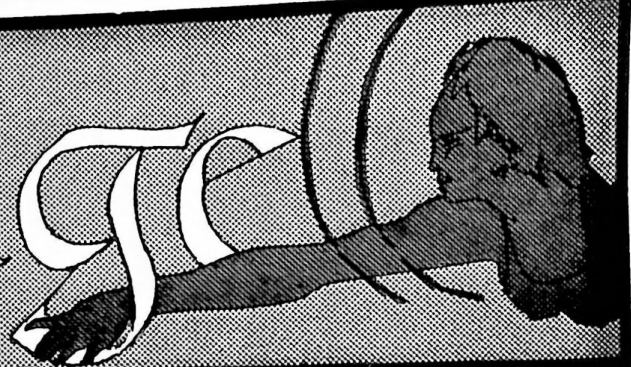
Motherwort and Raspberry Leaf Tea: cover two tsp. tea leaves with two cups boiling water and let steep for five minutes.

Comfrey Root Tea: Boil two cups water and add two tbs. comfrey root. Simmer the root for twenty minutes. Peppermint may be added for flavor. After comfrey root has simmered for twenty minutes, take it off the heat and add one or two tsb. peppermint, let steep for five minutes.

For more information on herbal and other home remedies, the following books and publications are useful: *Herbal Medicine* by Dian Dincin Buchman, *Healing Yourself* by Joy Gardner, and various issues of *Prevention Magazine*.



lesbian page



Graphic by Toby Schermerhorn

Journeys

Emily Dickinson Lives Here

by Jacqueline Sperry

It is July, 1981, a hot summer afternoon, muggy and oppressive, and I enter the house at 280 Main Street, Amherst, Mass., where Emily Dickinson lived (1830-1886). Except for myself, everyone in the tour group I join is obviously affluent, and heterosexually attached. We sit on metal, folding chairs in the back half of the double parlor and the tour guide begins to speak. The air is heavy with patriarchy.

The house was built in 1813 by Samuel Fowler Dickinson, Emily's grandfather, a founder of Amherst College, and is registered as a National Historic Landmark. It was the first brick house built in Amherst, and is now an Amherst College residence. We will be taken as a group upstairs to the second floor room that was Emily Dickinson's bedroom.

We file out the parlor door to the staircase and enroute I drop my \$1.00 admission fee into the metal cashbox held by our tour guide. Passing in review like this, my worn and faded dungarees, orange T-shirt and floppy pink hat stand out conspicuously and the guide sniffs suspiciously as I approach. Who knows, such might be a recluse, who writes poetry, does not have \$1.00, and, it may even occur to her, be a lesbian.

But, \$1.00 paid, Emily Dickinson's bedroom is now open. While we wait for all to assemble, the woman in line in front of me comments with me about the portraits on the hall walls. Emily Dickinson's grandparents look like stern stuff. In her picture, Emily is a young woman with round face, and a hint of freckles, her brown hair pulled back into a bun and her brown eyes cornered with slight crinkles, as if something she saw made her happy. She looks quick, small and keen. Her lips are soft and full.

We crowd up the stairs and into Emily's bedroom, which holds all twenty of us, fanning out about the room, quite comfortably. A few coughs are expressed by the men in the group, and finally, we stand settled to see the room. Its most

outstanding quality is light. A corner room, two walls are generous with windows admitting light that diffuses through the room.

The walls are covered with a light gray, almost white, clothlike paper. It is textured with flowered ropes, tied round into egg shapes a little bigger than a woman's hand. The floors are natural wood, clear varnished, and the woodwork, now white, would also have been natural wood in Emily's day, so the guide tells us.

The room is filled with light that hums brightly but quietly even on this hot July day. Emily, we are told, loved light and praised its presence in her "timid room." The guide draws our attention to the furniture.

To my eye, the best piece is the Grecian couch set by the windows that look out toward the house where Sue Gilbert Dickinson lived, next door. Emily's large woolen shawl is thrown over the back rest that curves round on the left side into an armrest. A single sleigh bed, mahogany head and footboards topped with thick round rolls, is the very bed Emily slept on. The white bedclothes on it are very Dickinson linens.

The small maple writing table is little more than a square board on legs. The Hepplewhite chest of drawers, like the writing table, is maple and not original but like the one Emily used. After she died, a staggering 1,800 poems were found in its bottom drawer. Of these, Emily had only seven poems published during her lifetime. Her poetry was original in its ideas, style, form and punctuation, and subject to correction if sent out for publication. And so, after that, the guide believes, Emily Dickinson chose to write for herself.

The guide shows us one of the finely worked white dresses Emily always wore, and her hatbox "wonderfully preserved with its original wallpaper covering." "Why was she a recluse?" someone in the group asks. "Because," the guide says, "of unhappy love affairs." On the

wall beside her bed hang photographs of the professionally placed men she corresponded with her about poetry. The room reverberates with silence while the group glances at the photographs that inspire no questions.

Who was the lover? Living as she did in the early 1800's, spinster daughter of a lawyer, in a financially secure household which she describes as "all religious, except me", only a heterosexist imagination could believe her lover was a man. For Emily Dickinson, in her time and place in history, relationships and opportunities to love would take place with women.

As Lilliam Faderman tells us in her book, *Surpassing the Love of Men*, until recent times, women were free to enjoy romantic friendships with one another. Through the 1920's, women continued to express intense love for one another openly, for all to see. Faderman believes this was possible because until the end of the Victorian era, women were not considered to be sexual, and so their mutual love could not be seen as sexual and genital.

Emily Dickinson, born into this tradition, would have opportunity to form romantic friendships with women. In her case, surely as in others, I believe her love for women became recognized by her as sexual and genital. In a time when women felt free to proclaim their love for one another, she developed a need to disguise and hide her feelings.

According to Jennifer Woodul in her essay, "Much Madness Is Divinest Sense", in *Women Remembered*, sometime after 1861, Emily began to edit her own poet-

ry, so that early drafts of love poems written to women would in later drafts have the pronoun changed to the masculine. This change began after Kate Scott Turner, a dear friend to whom Emily wrote, "I touch your hand-- my cheek your cheek-- I stroke your vanished hair", cut all ties between them. A young widow, Kate spent several weeks visiting Emily, a time later recounted by Emily as "Ourselves were wed one summer, dear".

After Kate went home, several months followed that Emily experienced as "murder by degrees" during which she wrote Kate, and got no answer. Finally, when Kate wrote, she terminated their friendship. Emily later wrote these lines, addressed to Kate:

I shall not murmur if at last
The ones I loved below
Permission have to understand
For what I shunned them so-

Divulging it would rest my heart
But it would ravage theirs--
Why, Katie, treason has a voice
But mine dispels in tears.

From the Dickinson House, I walked to the graveyard on West Street where Emily Dickinson lies inside a deep grave, inside a black iron fence. Surrounded by graveyards that say "Born" and "Died", hers alone says "Born", and, at her cryptic instruction, "Called Back" I like to think she hoped to be sent forth again, a reclaimed article, into a time and a life her love, as she knew it, would be the "much madness that is divinest sense".



Graphic by Toby Schermerhorn

Lesbian Library Finds Home

by Betty Birdfish

A letter published in the May 1981 issue of the VWV by Susan Wiseheart of Aradia, Inc. (Grand Rapids, Michigan) concerning the New Alexandria Lesbian Library prompts me to write to clarify facts about NALL, my work with the collection, and the transition of materials I considered making to Aradia. Susan's letter contains inaccuracies about the collection itself and several omissions about the process that occurred between NALL and Aradia. I also feel the need to respond to the tone of Susan's letter as well as to other writings about the considered transition published since in *Otherviews*, Aradia's newsletter, April & June '81 issues.

Herstory

The New Alexandria Lesbian Library

was founded in Chicago in June, 1974 as a grassroots project within the Lesbian Feminist Center (now closed). That makes the collection a few months over seven years old. Back then, it began as The New Alexandria Library for Women and quickly went through name and identity changes, increasingly acknowledging the contents of the collection and the work energy going into her as Lesbian. The project, by 1977-78, grew more and more into an autonomous Lesbian Library. My involvement with NALL began in January 1977 (not eight years ago, as Susan writes) as part of my Master's degree work in Women's Studies/Lesbian Literature. In early 1977, the collection had been closed to circulation for three months and the collective which operated it had dispersed. The materials were protected in the Lesbian Feminist Center but all work on it had been abandoned.

My passion and active dream was to see the Library reopen as quickly as possible. With the encouragement and support of the Women's Studies Program in 1977 at Governors State University, south of Chicago, I was given the time and personal funding needed to create title and author card cataloging for all books in the collection (now numbering in excess of 2,000), update files, revamp and organize periodicals (over 250 titles), create non-oppressive category titles for the various kinds of books, solicit members for a new Library collective, sell memberships, publish Library information, do fundraising concerts and films, and reopen it to circulation in May 1977. I planned, organized, directed supporters and carried through all this work, single-handedly, since in 1977 in Chicago I was unable to find a group of Lesbians even a small one still wishing to work collectively. The depth of my own pride and

selfaffirmation through this work can't be expressed in sentences here.

When the Lesbian Feminist Center closed its doors in 1978 (an enormous loss to all dykes), the Library was then housed in the apartments/homes my lover and I shared. The collection became permanently closed to circulation. A tremendous amount of valuable books had been lost in Chicago when it was a circulating Library. And with the move from a storefront Lesbian center to a private residence, more and more NALL took on the structure, identity and kinds of materials appropriate to a Lesbian archives. Reference materials, out-of-print and rare books were increasingly added. Lesbians who utilized the Library in our home clearly had more of a need to research and discover and spend

turn to page 16

Shaking In Their Sneakers

Feminist Softball In The Valley



"Home Run" Fortes up to bat for the Alternatives.

by Sarah Van Arsdale

You begin to notice it in early February, when the more athletic of your friends -- the ones who ski not only for the hot chocolate afterward -- start fidgeting more than they have all winter. You notice that one draws diamond shapes in salt on her kitchen table, then stares balefully out at the gathering ice and snow. Soon reminiscences of seasons past are dragged out along with heavily oiled and neatly taped gloves. Old scores, the evidence since forgotten, are exaggerated -- Sandy's hit, originally a single, becomes in late March a double, and by early April a home run with three batted in.

By late March the symptoms of softball fever are unmistakable. Bats and balls and cleated sneakers still caked with last year's grass are fished from closets. Groups of women congregate in the still snappy air, weaning stiff muscles back into familiar patterns.

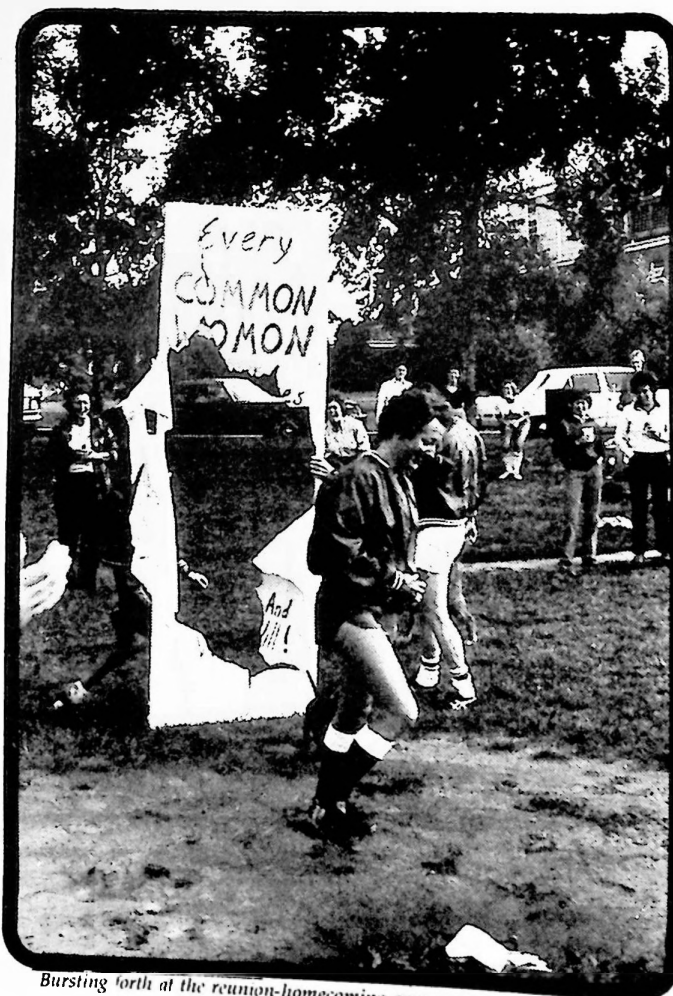
These, of course, are the hard-core softball players, the ones who mark their time according to "the season." Usually there is no room for beginners among these serious amateurs, but in the new Northampton-based "feminist league" all that is changing according to Bad Attitude's pitcher Marianne Dornan.



"Slide, Mary, Slide!"



Heads up on third!



Bursting forth at the reunion-homecoming game, every common woman deserves a "Hot Flash."



Sandy C., star catcher and base stealer.

"Our league gives women who have been denied access to sports an opportunity to play in a supportive atmosphere where the emphasis is on having fun rather than on cut-throat competition."

The feminist league began seven seasons ago with one team, in response to the need not only for a more "fun" women's league but also for a modified fast pitch league. "We wanted to be able to steal bases and bundt which you can only do in fast or modified fast pitch. The ASA league is slow pitch," Dornan explained.

Another difference between the two leagues is that the American Softball Association's league has teams which are sponsored by local businesses who pay for the uniforms, umpires and entry fee. In the feminist league almost all the teams are supported by their by their players, who buy their own uniforms and contribute to the umpire's fee.

Although this practice of picking for a team those who have never been chosen before is relatively new to the sport, women have been playing softball -- for money -- at least since 1941. That was the year that Dorothy "Boots" Klupping Ortman made \$95. pitching one night a week for the Parichy Bloomer Girls of Chicago.

The players in the feminist league, which has grown to twelve teams, agree that 1981 was another great season, complete with the required number of stolen bases, miraculous catches, wild pitches and friendly squabbles with the umpire. ("Safe! Er, I mean, Out!"). This year Mary again never used two hands to catch but caught some anyway, the Green Street team got classy and changed their name to Rythym Queens, and the Hot Flashes treated their opponents to pre-game shows, complete with flags and cartwheels. Karen learned to throw, Jill learned to hit like crazy, and me, I learned not to slide into first.

If by next season you've developed a case of softball fever, watch for information on how to join in the April Valley Women's Voice.



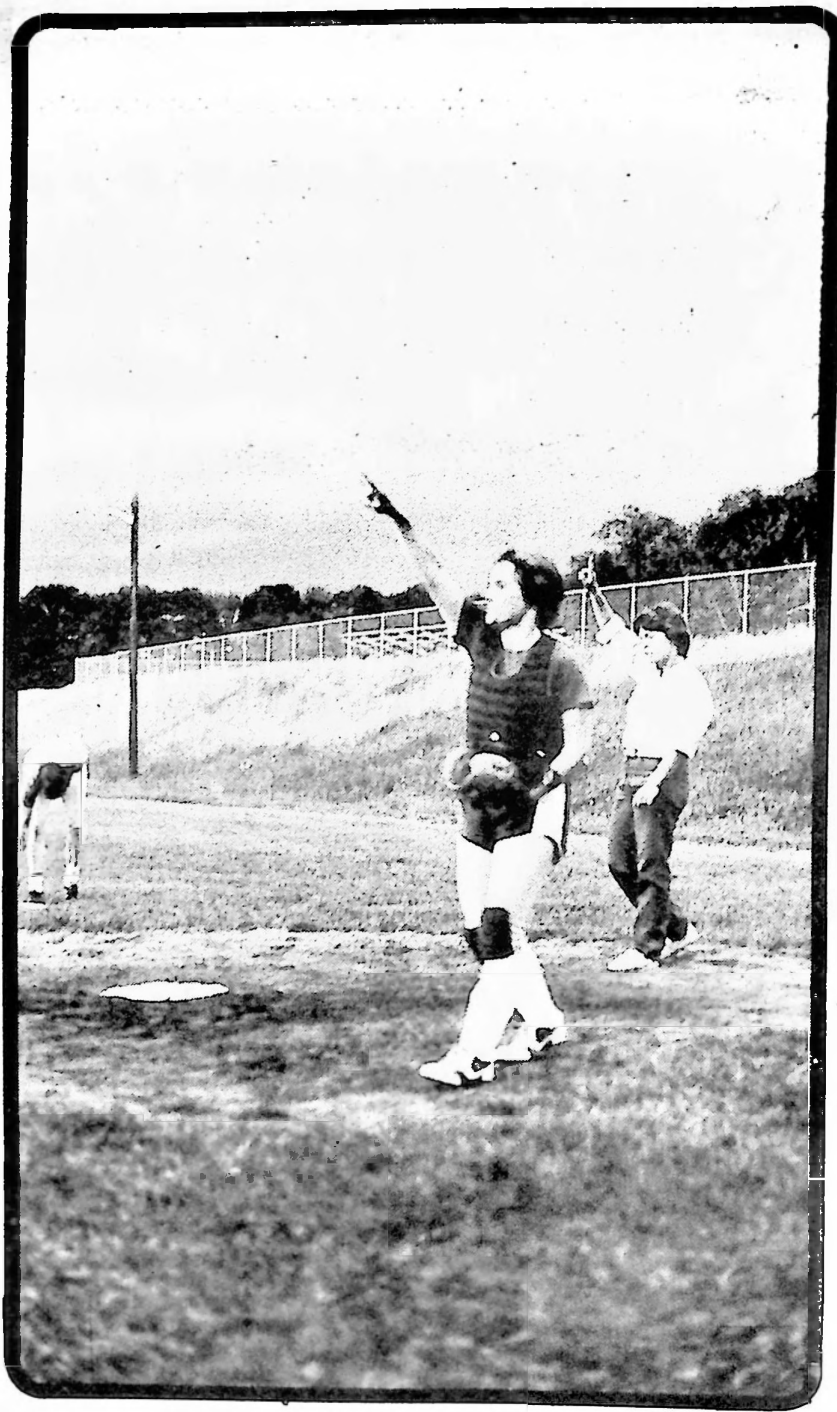
Photos by
Sarah Van Arsdale
and
Kathy Kirk



The tradition of opposing teams shaking hands after a game is taken to its logical conclusion.



The Hot Flashes applaud their opponents' impressive form.



One out, one out, one out.

Baker Hefts More Than Dough

by Ann Bolger

EVELYN Resh, Kikinos Greek Bakery

This article is the first in a profile series of small businesswomen in the Pioneer Valley. Evelyn Resh is the baker and owner of Kikinos Greek Bakery in Thornes Market, Northampton.

Evelyn's experience as a baker, small businesswoman and power-lifter are unique and interesting.

Evelyn Resh stands behind the large butcher block table in Kikinos Bakery. Her hands move quickly as she spoons a spinach-cheese mixture onto buttered leaves of filo dough and folds the dough into neat, precise triangles. When baked, these triangles become a flakey Greek pastry — spanikopita.

As I sit on the stool next to her table, the wonderful scent of freshly baked spanikopita convinces me that I'll have to try one as soon as the interview is over. Watching the exact movements of Evelyn's hands, I am impressed by her concentration and dexterity. She tells me she has been cooking Greek foods for many years. Evelyn learned from her grandmother the particulars of Greek

of appreciation for the foods they eat. Breakfast is traditionally a light meal as the noon time meal is the big meal of the day. Business stops noon until 2 p.m. while people go home to eat and rest. Shops and businesses reopen 2 p.m. to 7 p.m. By eating the largest meal of the day at noon, the body has a chance to digest the food thoroughly and the afternoon break provides an opportunity for workers to come in from the strong mid-day sun.

The simplicity of Greek food is what makes it so unique. Traditional Greek diets consist primarily of fresh fish and vegetables — not much meat is consumed. In baking, this concept of simplicity means that foods don't have to be fancy to be good. The most prominent characteristic of Greek pastry is the use of filo dough — a very thin strudel containing no egg so that it is extremely elastic, which makes a very flakey crust. Because the dough is so thin and light, it is very difficult to work with and takes much practice to handle it correctly.

While some bakeries serve some food filled with "empty calories," Evelyn takes a lot of satisfaction in knowing the

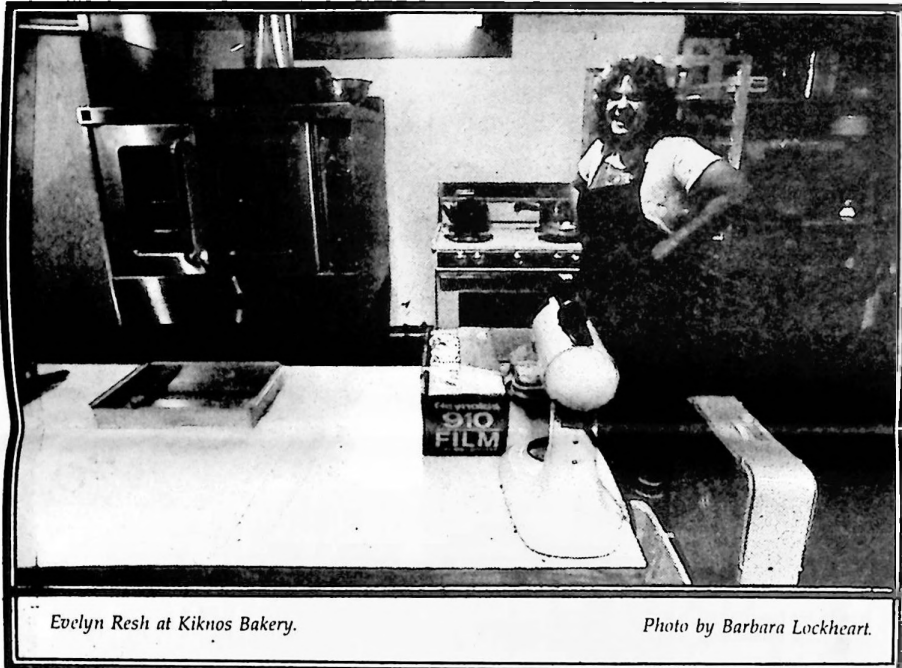
baking for friends who operated a natural foods store seven years ago. As people became familiar with her product, she began baking for a Lenox restaurant and operating a whole-sale bakery out of her tiny apartment kitchen. She finds in Northampton a steady flow of customers while her Lenox business is more seasonal.

Evelyn traveled last year to the mid-west and to Greece, where she studied Greek cooking on the island of Patmos. This Spring she made her home in Goshen.

Evelyn has developed a stronger sense of achievement and discipline as a small businesswoman. "Everything you have is tied up in the business," she said. "I have my soul tied up in this place." As the sole baker as well as owner, Evelyn puts at least 60 hours a week into the business. Even though the hours are long and the work hard, Evelyn said she is fortunate to be working on something she enjoys. She feels good about her decision to open Kikinos and now has a better understanding of the

In her limited free time Evelyn is one of the growing numbers of women who enjoy power lifting. Power lifting is different from body building. The primary focus of power lifting is to develop strength, body building seeks only to develop the physique.

Is there a connection between Evelyn's power lifting and her baking? "Definitely." She believes both power lifting and running her own business are statements of strength and discipline. The combination of these two concentrations provide her with physical, psychic and emotional strength. For Evelyn, power lifting is rejuvenating. She believes she couldn't work as hard in the bakery without the discipline and routine of regular exercise. Although she enjoys the sport of power lifting, Evelyn doesn't know how long she'll stay with it. There is a sense of isolation as the only women in the gym. Roger Aiudi, the owner of Central City Gym (where Evelyn sometimes works out), is very supportive of women lifting. Evelyn encourages many women interested to talk to Roger about conditioning and



Evelyn Resh at Kikinos Bakery.

Photo by Barbara Lockheart.

She believes both power lifting and running her own business are statements of strength and discipline.

meaning of commitment.

Her advice to other women interested in opening a small business is to seek advice from many business people in their field. There are also many good books for women interested in starting their own businesses, she added. A solid financial base is vital as the stress of running a small business is bearable, but with the added tension of financial worries it would be too much to handle.

Evelyn feels that there is an unspoken support network between small businesswomen in the valley. Various area businesswomen have given her much support and encouragement as well as validation for the frustrations they share. "I've learned that it's o.k. to not like coming into work some mornings. I'm more appreciative of my free time — the little things — like being able to go home at night and put my feet up."

power lifting.

The lack of group support that is prevalent in gyms is contrasted with the atmosphere of Kikinos. "It would be very difficult for me to accomplish what I do if it wasn't for the help and support of the women who work with me — it makes my work so much easier."

Evelyn is planning to increase her baking staff at Kikinos, but she intends to always have her hands in the business. It's important to her to spend time at Kikinos, and to do some of the baking. This fall Evelyn plans to offer classes in Greek cooking and baking. Details about these classes will be publicized in the Valley Women's Voice.

For the sake of a complete story of course I had to try a puffy spanikopita pastry. It was just as I thought — delicious!

cooking.

The role that food plays in the lifestyle of Greek people differs from other types of international foods. In Greece, people eat predominately foods that are indigenous to their land. There is not much importing of foods from outside the country. A Greek meal is a celebration which creates an atmosphere of harmony among those gathered to eat. In Greece, people have a greater sense

food she serves is nutritionally sound. She also loves the bakery because it is tied to ethnicity. Creating and marketing traditional Greek foods keeps a part of her heritage alive.

Starting a Business

Evelyn has been developing her business skills for many years. She began

from page 8

Self Help

abortion becomes illegal and all forms of women's medical self-care comes into question, statistics will be used not to prove the safety of a new medical technique, but to prosecute women for murder (for involvement with abortion) and conspiracy.

"Scientific" documentation must continue to yield to anecdote and oral history. Lacking the "acceptable" proof, women-controlled research into menstrual extraction goes on: relieving menstrual cramps, inducing abortion, refining ME procedure.

Besides working with menstrual extraction, self-help groups might want to arrange to be "test sites" for a national study of cervical caps. These caps have been in use for almost a century and have come into increasing popularity in recent years. Still manufactured solely by Lamer's in England, the caps are non-prescriptive appliances that fit snugly around the cervix, come in several sizes and types, and can be fitted by nurses and laywomen. They are estimated to be 93-98% effective as contraceptives, and seem to have few risks

associated with their use. Some women may not be able to use them due to irregular shape or scar tissue. Some women are concerned that cervical caps may slow the healing rate of vaginal infections or contribute to pelvic inflammatory disease.

The New Hampshire Feminist Health Center has been the primary woman-controlled facility in this area for fitting and recording experiences with the cervical cap. James Kock in Boston has also promoted the caps, and Barbara Seaman has presented her own study, based on previous findings rather than current data. Agreeing to be a test site for the study of the caps would assure a supply — they are regularly seized by the FDA in transit from England in spite of their over-the-counter status.

One issue that was only partially addressed was the special interests of lesbians. Debra reminded the group that lesbians are at risk of unwanted pregnancies from rape, and that well-woman care in self-help groups gives lesbians an alternative to the medical establishment. Cervical caps may be useful to lesbians attempting artificial insemination, and to

women who want to "catch" their menstrual flow. Dealing with homophobia in self-help groups is still an issue that needs a lot of discussion.

The tone of the evening was informal. Nearly everyone participated and contributed her special experiences, questions or concerns. We talked about the

interconnection of reproductive rights, health information and care, and the feminist struggle. For many of us, the fear of repression from the Moral Majority's attack on abortion and homosexuality is resolving itself into renewed commitment to free and accessible women's health care.



Isis open meeting at Bangs Community Center, Amherst. Photo by Barbara Lockheart.

Bike Collective Gears Up

by Dale LaBonte and
Patrice Titterington

Are you skeptical about the soundness of your balloon-tired bike tucked away in the dusty recesses of the attic? Considering a set of ultra-light fiberglass fenders for your Gitane 10-speed? Are you interested in learning how to do routine maintenance on your bicycle?

From April to October, the basement area of a large brick building near the center of Amherst is the home of the Bicycle Repair Collective, now in its eighth year. The Collective originated in the Boston/Cambridge area and since the move to western Mass., it has evolved into an all women's business. Four women now share the many business and mechanical tasks along with the joys and frustrations of running a collective enterprise.

Reuthe Leuenberger, who has been with the Collective three years, got hooked when she needed transportation and didn't have any money to invest in it. She remembers, "Jane, a former member, found me a beautiful frame— with nothing on it— so I learned how to fix bikes from the inside out." Reuthe admits she's more interested now in motorcycles, a bond she shares with Beth Klemer. Beth's experience with mechanics goes back to when "my brother was always fixing things, and he let me hang around. When I got my first motorcycle and it broke down, I didn't have any money for repairs, so he helped me fix it. I learned a lot from him." Beth and Reuthe share the tasks of ordering and bill-paying for the collective.

Eileen Murray, a two year member like Beth, is an avid bike rider who does some cross country stints. She feels comfortable with mechanical work from being encouraged to work with tools as a child. "I didn't really notice that women and men are treated differently until I

moved to Amherst." Eileen does the Collective's bookkeeping.

Peggy Leuenberger joined the Collective this year as an apprentice. Her time is presently devoted to the mechanical trade and next year she will be expected to take on some of the business responsibilities. "I used to spend a lot of time taking things apart as a kid," she reminisced, "and some things I learned to put back together." Her own bicycle and her sister's were two things she reassembled. Peggy is following an established tradition of learning on the job. She is paid the same modest wages earned by the other Collective members.

The Collective's customer services reflect one priority of the women's business philosophy— to teach bicycle repairs to women who otherwise have not been given the opportunity in a supportive environment. Eileen, Beth and Reuthe all teach women-only classes that allow women to learn maintenance and repair by doing a complete overhaul of their bikes. These sessions include time that women can use to confront their personal discomfort with tools and mechanical geography that would be inappropriate in open shop time.

The Bicycle Repair Collective also offers bicycle repair classes to mixed groups of men and women and a proposed basic repair and safety class for children. They encourage customer participation on "open shop" days (Thursday, Friday and Saturday) when workspace and tools are available for those who wish to work on their own bicycle, using if necessary the services of a mechanic.

The Collective offers kids that accompany their parents the choice of learning simple skills, by handling tools, or by occupying themselves in a kidspace, equipped with books and junkbox.

All models of bicycles are repaired



Beth Klemer, Eileen Murray and Reuthe Leuenberger.

Photo by Fran Schwartzberg.

and used bicycles are sold, as are new and used parts. The parts inventory has been recently enlarged to include most items necessary for the maintenance of a safe and well-running bicycle. Parts not currently in stock will gladly be ordered.

The Collective also maintains a bulletin board which advertises bicycles and bicycle parts for sale, and posts information about touring trips and races. Their library contains repair manuals, touring guides, slick bicycle magazines, and the history of bicycling geared to the tastes of the weekend cyclist and the serious racer.

"This has been a good year," Peggy says. The seasoned members agree. With three women knowledgeable about both mechanics and management, the Collective has run smoothly. In other years, having

was demoralizing. When two women decided to leave the Collective two years ago, Reuthe worried about having to take on so much responsibility. "I learned to say, 'Now you're going to learn to do this and I'm going to teach you how to do it so I know it'll get done!'"

The four women seem satisfied with the way jobs are allotted, although Beth states she'd like to see more structure. After experimenting with shared and rotated responsibilities, they settled on assured continuity by having each person stay with her job. There are overlaps so the women have a sense of what each task involves, and they have the comfortable feeling of being able to depend on one another.

"This year we began to have regular meetings of the Collective, where we

turn to page 17

100% COTTON CLOTHING



SEND FOR FREE CATALOG

The Sundress

American-made, preshrunk cotton clothing in 10 colors in sizes from XS-XL. Great for dancing, dressing up or everyday wear! Other styles available for men and women.

Good things collective inc

"the cotton place"

52 Main St., Northampton
(413) 586-5403

Bicycle Repair Collective



51 S. Prospect St., Amherst, Mass.
(413) 256-6852
OPEN TUESDAY-SATURDAY

**Linda S. Fidnick
David Burres
ATTORNEYS AT LAW**

19 PRAY ST.
AMHERST, MA. 01002
(413) 549-3505



The Gabriel Apartments

For Women

Apartments & Guest Rooms
Hot Tub & Sun Deck
In the Center of Town

104-104A Bradford Street
Provincetown, Mass. 02557
(617) 487-3232

Laurel & Gabriel Brooke, Innkeepers

WOMONFYRE BOOKS



The Area's Largest Feminist Bookstore!

- ★ Books
- ★ Records
- ★ Cards
- ★ Buttons
- ★ Jewelry
- ★ Journals

68 Masonic Street
Northampton, MA
413-586-6445

Tues., Wed., Thurs. 10-6
Friday 10-8, Saturday 12-5
Closed Sunday and Monday

NORTHAMPTON LAW COLLECTIVE

Colleen Currie
Susan Ritter
Richard J. Rubin

GENERAL PRACTICE OF LAW

- Divorce and Family Matters
- Real Estate
- Civil and Criminal Trials
- Personal Injuries
- Business and Incorporation
- Wills

FEEs BASED ON SLIDING SCALE

160 Main Street
Northampton
586-2905



gazebo

Second Floor at Thornes
150 Main St., Northampton
584-5783

WHERE OLD
Antique: handcrocheted bedspreads,
damask table cloth & napkins,
glassware & silverplate,
vintage accessories in scarfs,
gloves,
beaded bags & fans,
collars & cuffs

MEETS NEW
One of a kind creations by Judith Fine in:
high collar blouses & skirts,
lingerie, nightgowns, lounging robes.
Also — smoking jackets for men.
Luxurious fabrics, antique laces.
Free alterations.

A Report on the National Women's Studies Association Meeting

The Difficulties of Difference

by Iris Young (with thanks to all the women I spoke to about the conference.)

Anticipation was high as hundreds of women streamed onto the campus of the University of Connecticut at Storrs on Sunday evening, May 21. We had come for the third annual conference of the National Women's Studies Association, whose theme was "Women Respond to Racism."

Diversity, But Not Enough

Women came from all over the country, even all over the world, for the conference. As I sat at a table sipping my gin and tonic at the disco, I enjoyed watching those diverse women mingling on the dance floor-- lesbians and straight women, young women and old women, black, brown, yellow, red and white women, teachers, students, clerical workers, homemakers, social workers, unemployed women, activists.

Most of the 1,300 women who came to the conference, though, were white, middle class, academic women. While this is not unexpected at a professional association for teachers of women's studies, institutional racism and classism haunted the conference even before its beginning, in who was prevented from coming by its expense.

Many women were rightly angered by NWSA's refusal to waive the \$50 registration fee for poor women. NWSA was \$40,000 in debt before the start of the conference, and felt they could not afford to subsidize anyone's participation, reflecting the contradiction of being a

feminist organization in reactionary times. Women's Studies, like Black Studies or Labor Studies, is a poor step-daughter in the academy, and many would like to see her shut out in the cold entirely. We cannot confront racism if we cannot support the efforts of our less privileged sisters to go to a conference, engage in projects, etc., yet we cannot give support without money.

Anger

On Monday morning, June 1, the conference sessions began. Adrienne Rich told us of the story that had appeared in the *Hartford Courant* the previous week. It made much of the fact that the conference offered separate lesbian housing, but did not mention that the conference's theme was racism. She exhorted us to be disobedient to this patriarchy that sets such a homophobic, racist agenda.

Then Audre Lorde spoke to us of anger, the anger of black and third world women at white society and white women. Typically, we white women respond to this anger with guilt or defensiveness, which is another self-centered way of ignoring the perspective of black and third world women.

"Any difference but sex we have been taught to fear. But these angers meeting are peers examining differences. We have a symphony of angers-- a symphony, not cacaphony, because they have been orchestrated to keep them from tearing us apart. I cannot hide my anger to spare you guilt or hurt feelings. My anger is no excuse for not dealing with your blindness or failure to act. Guilt is another form of objectification. Before I give up anger I want something equally powerful to replace it with. What woman

here is so enamoured of her own oppression that she does not see her heel-print on another woman's face? These are the other faces of ourselves; the anger that lies between us must be used for empowerment."

And soon the anger rose up between us. It was set off by the structure of the consciousness-raising groups. Two hours each morning were set aside for consciousness-raising groups, to discuss racism in our personal lives in a supportive context. White women went to all-white groups. Other women fell under the class "Women of Color." At the New England Women's Studies Association meetings in February, women of color had first met together and then broken down into smaller racially and ethnically homogenous groups. They found this very helpful, and the intention was to follow that structure at the national meeting.

No one had explained this to the 200 or so women who attended the first CR section for "women of color" on Monday morning, however, and they were angry. They constituted themselves as a caucus, voted to stay together rather than break down into groups, and talked about their anger. They were angry that they had all been lumped together under the title "women of color." (This title had been chosen by Boston black, latina, Asian organizers of the CR groups.) They were angry that the CR registration table had not differentiated among them, while it had differentiated white women into working-class, middle-class, and Jewish. They were angry that the CR structure presented no option for white women and women of color to be in groups together. Some women were so angry that they left the conference.

Conference Voted Racist

The conference program listed over 250 panels and workshops from the afternoon of June 1 to the morning of June 4. On top of this were films, book displays, evening events, an ice cream social, and much more. We constantly faced decisions about which of the simultaneous sessions to attend, and often got lost on the sprawling campus trying to find them.

At this conference, much of the most interesting and important interaction went on in informal settings and ad hoc meetings-- in caucuses, groups on the grass, over meals, in the halls and in the bathrooms.

No conference can plan for its political dynamics. The Third World caucus called one such ad hoc meeting for Thursday afternoon, which was attended by over 100 women, about three quarters of them white. After much discussion, that meeting passed a resolution calling the conference racist in its structure and content. Women at the meeting cited many examples of racist sessions in addition to the consciousness-raising structure. Most of the panels discussing black and third world women were composed solely of white women. Women reported, moreover, that at some of these sessions, the comments from black or third world women in the audience were dismissed or invalidated by the panelists. Women complained that some of the papers carried racist assumptions, or at best articulated old platitudes that did not contribute to concrete analysis. Some women found racism in the absence of certain topics; for example, there was virtually no examination of the racism of the disciplines presented at the meeting.

turn to page 17

Going to the
Michigan Women's
Music Festival?

Help us make some new friends. Bring some copies of the VWV with you & pass them out. Call Kathleen at 545-0883.

Food for Thought
Books.

67 N. Pleasant St., Amherst (upstairs)

Changing Bodies, Changing Lives

Boston Women's Health Collective

Trilateralism

Holly Sklar

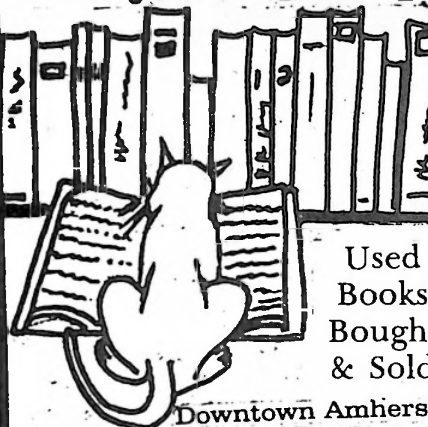
Guide to Midwifery

Elizabeth Davis

Pornography: Men Possessing Women

Andrea Dworkin

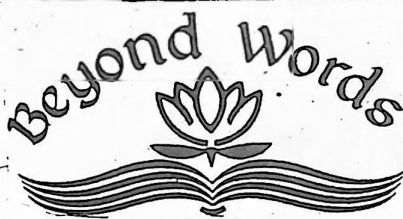
Valley Book Shop



Used
Books
Bought
& Sold

Downtown Amherst

10-5:30 Daily 549-6052



Bookshop

*Books *Cards *Records
*Stationary
*Crystals *Gifts
*Posters & Tapes

Open Until 9 P.M. Weeknights
150 Main Street

Northampton 586-6304

Stereo Components,
New & Used

* Tapes & Accessories
* Car Stereo
* Audiophile Records
* Expert Advice
* Full Service
Department

SOUND & MUSIC

"Good Advice—Honest Price"

90-92 King St. (Rte. 5) Northampton, MA 01060 (413) 586-4547

HUMANE, PROFESSIONAL GROOMING
OF DOGS AND CATS

THE BREEDERS' CHOICE
QUALITY
PET FOODS & SUPPLIES

Home of:
NORTHAMPTON
PET GROOMING
CENTER

319 PLEASANT STREET
NORTHAMPTON, MA.
01060
(413) 584-7977

ED deVARENNES,
PROP.
NORMA SILLOWAY,
GROOMER

ALL NEW!
PAPERBACK &
HARDBOUND BOOKS

BOOKS OF PLEASURE
& THOUGHT
& WORK

BROADSIDE BOOKSHOP

247 MAIN ST., NORTHAMPTON, 586-4235

andrea
for hair

andrea gallano-lemme
patsy bones

OPEN TUES. Thru SAT.

225 Main St., Northampton

CALL 584-5101

hair repair — permanent waves

precision cuts — hair coloring

RESUME WRITING
CLINIC

Wednesday, Aug. 12, 7-9 pm.

REGISTRATION DEADLINE: AUG. 10

INSTITUTE OF OPEN EDUCATION
Cambridge College

A GRADUATE PROGRAM FOR
WORKING PROFESSIONALS

38 Gothic Street, Northampton, Ma. 586-1975



Fully Accredited by the New England
Association of Schools and Colleges

BEGIN YOUR MASTER'S DEGREE
PROGRAM THIS FALL
-- A ONE YEAR PROGRAM --

AREAS OF STUDY:

MANAGEMENT/ADMINISTRATION

COMMUNITY MENTAL HEALTH/FAMILY STUDIES

Next Information Sessions -- August 12, 19, 24 and 26-- 7:00 pm.

NOW ACCEPTING APPLICATIONS FOR SEPTEMBER



Institute of Open Education/Cambridge College

A Graduate Program for Working Professionals

38 Gothic Street, Northampton 01060--586-1975

Fully Accredited by The New England Association of Schools and Colleges

FEAR AND TREMBLING

by Harriet Malinowitz

On July 6, I visited the office of a Cooley Dickinson staff surgeon. I had been referred to him because I had a lump on my foot. He examined the lump, told me that it was a ganglion cyst, that it should be removed surgically, and that he would biopsy it as a precautionary measure, although the chances of a malignancy were extremely remote.

Arrangements were made for him to perform the minor surgery the following afternoon in the emergency room at Cooley Dickinson Hospital. When I arrived at the hospital, I was asked to give some information about myself and my medical coverage, and then to sign a form entitled, "Release From Responsibility." Reading over the last section on the release form, entitled "Consent For Specific Procedure," I found five statements which I felt uneasy about signing as a body, at least without further clarification. They read as follows:

1. I acknowledge that the recognized risks and complications, as well as the possible adverse consequences of the above procedure(s) have been explained to me in a manner which I am able to understand.
2. I understand that medicine is not an exact science and acknowledge that no guarantees have been given or implied to me concerning the outcome of the procedure(s) to which I am hereby consenting.
3. I acknowledge that alternatives regarding the type of procedure(s), place of treatment, and/or the person(s) performing such procedures have been explained to me in a manner I am able to understand.
4. I further consent to the administration of such anesthesia as may be considered necessary or desirable in the judgement of the physician or the anesthetist.
5. I further consent to the disposal by authorities of the Cooley Dickinson Hospital of any tissues or parts which it may be necessary to remove.

I had no objections to statements Number 2 and Number 5. However, Number 1 and Number 3 were simply untrue, as these things had never been mentioned. What particularly concerned me, though, was Number 4. I had been told by the surgeon that I was to receive a local anesthetic in my foot. Why not then simply sign a statement agreeing to that?

Seeing me hesitate, the nurse told me that if I'd prefer to question the doctor before signing the form, I could do that. I thanked her and said I would. A little later I was called into the emergency room. The nurse told me that the doctor was ready for me, and would answer my questions.

As soon as I walked in the door, the surgeon angrily asked me what the problem was.

"No problem," I said, "just some ques-

tions. I'd like these points clarified before I sign."

In a hostile and sarcastic manner, he quickly went over the five points, reiterating several times that he thought they were perfectly clear and that he didn't know what my problem was. Pointing to Number Two, he said, "there are no guarantees in life. I can't guarantee the infection won't come back." I said I realized that, and, intimidated by the wrath of the person who was about to slice into my foot, I said several times (as I should not have) that I was now sufficiently illuminated about this situation to sign. However, he did not give me the opportunity to do so. He informed me that the problem with the world was that people didn't trust other people. "Often with good reason," I replied, venturing into some apropos variation on an old "Look before you leap" theme, but he said that he had a name for it all: paranoia.

To divert the conversation from its increasingly metaphysical direction, I returned to the basic assertion that every patient has a right to informed consent. The doctor answered that no patient can ever be truly informed about her condition unless she undertakes a complete study of anatomy and physiology. I replied (and I shouldn't have been replying at this point, I should have been walking out the door) that I recognized the limits inherent in the word "informed"; however, because like most patients I had little knowledge of medical procedures, I desired, and believed I had the right, to have some basic questions answered for my own protection.

The doctor thereupon told me that studies had been done in which patients had had the entire details of their medical history explained to them, and some months later, when questioned, only 15% had demonstrated total recall of what they'd been told.

I asked if that was supposed to illustrate the point that patients have no right to any information about the treatment they're receiving. He replied that he didn't like patients who asked questions. Then he said, "You make me nervous."

I said, "I make *you* nervous!" "Because," he said, pointing a finger at me, "you're the kind of person who brings suits."

I told him that I, too, was nervous to be placing my health in the hands of a surgeon who was so easily thrown by a direct and routine and legitimate question.

He then announced what was already obvious: that he would not operate on me. Realizing that I was not beholden to him in any way, I made a few pithy comments and left the hospital.

Because I was leaving town the next day for a week, because the infected lump on my foot hurt, and because I was frightened at even the remote possibility that the lump could be malignant, I immediately obtained a referral to another surgeon. I was lucky to be squeezed in at the end of his day, so

that, exactly an hour and a half from the time of the incident with the first surgeon, I was sitting on the examining table of another surgeon on staff at Cooley Dickinson. However, my luck was short lived. The doctor walked into the room only to say that he'd heard about me, that the first surgeon was a colleague of his, and that out of respect for him he too would not treat me. (As he spoke he was preoccupied with weighing himself on his office scale).

"Just to save me some time," I said, "can you tell me if every other surgeon affiliated with Cooley Dick will tell me the same thing?"

He wouldn't give me a direct answer, but shuffled around and mumbled that they all respected one another, and frequently acted on that respect.

As I left the office I attempted a searing statement on the pitiful quality of health care in the Valley. He said that he was sad to hear that I felt as I did. However, my anger had already turned to tears and a rushing feeling of helplessness. I had always regarded health care as an inalienable right-- if not as a human being, if not as an American, then at least as a middle class person who could afford to pay for it. That people who lacked this essential qualification were denied quality care was a fact of which I was painfully aware, yet which, like the inevitability of nuclear holocaust, I generally double thought out of my mind because of its power to disturb.

Even now, in the aftermath of my experiences with the two surgeons, I realized that I had not been refused care unconditionally. Had I played along with the script as it was written by the medical establishment-- i.e., played meek child to their disciplining parent roles-- I might have wangled that lump off my foot that very afternoon. Yet the price would have been both my status as a thinking adult, and the assurance that the medical personnel would treat me according to terms clearly stated and agreed upon, as responsibly and respectfully as is possible within any profession. I firmly believe that an ethical medical institution does not demand the sacrifice of any of those things.

Through my head march images from a variegated Robert Frost poem, entitled "The Suits Not Filed": My mother, lying in a hospital bed as technicians X-ray her roommate who is too old and weak to go downstairs. "Shouldn't I be out of the room when you do this?" she asked. "Don't worry about it," they tell her. "Then why do you go out of the room?" "Yeah, I guess you may as well step out." The woman I know who was punished for having her baby at home by the doctor who refused to perform an episiotomy on her with only a local anesthetic; he would give her the few simple stitches, on the condition that she accept a spinal and stay the night in the hospital, separated from her newborn infant. My aunt, reprimanded by her physician for asking about the Leboyer method of childbirth: "You're the fourth person

who's asked me about that today!" he exclaimed, affronted that his patients actually read books instead of regarding him as the fount of all wisdom on childbirth.

Then there was the friend whose doctor insisted her appendix come out even after what turned out to be Pelvic Inflammatory Disease was cured by antibiotics. She walked out of the hospital even as he continued to protest. My father, whose doctor told him that his persistent cough was nothing and implied that he was a hypochondriac.

"There's nothing on these X-rays except the spot that was there two years ago."

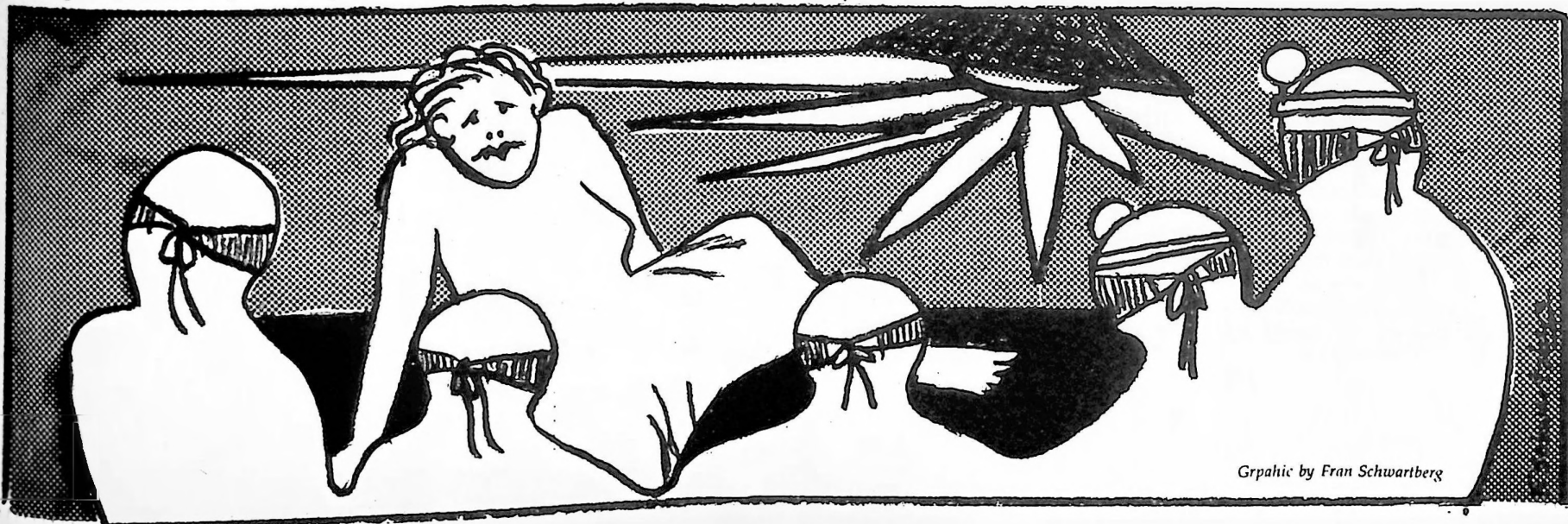
"What spot?" asked my father. "You never told me about that." Several months later he died of lung cancer. The Hispanic people sitting all around me in the waiting room of the famous New York neurosurgeon, where I accompanied my mother. This doctor was involved in an important study: he treated poor people who had brain tumors if they agreed to be placed in one of three groups. One group got standard chemotherapy, one group got experimental chemotherapy, and one group got a placebo. You didn't know which group you were in; it was a double-blind experiment, very scientific.

The sort of situation I found myself in at Cooley Dickinson has a way of turning around on you: you feel at first that you are legitimately defending yourself, standing up for a valid demand. Yet a doctor's operating room is his castle.

There he stands, paunchy and immaculate in his white clothes, looking as if he is going to pull out a scalpel or a tennis racquet; silently beside him stands his nurse, her face covered with a surgical mask so you can't read her expression; and all around him are his sterile instruments, his sterile operating table, his four gleaming walls. When he raises his eyebrows in shock and indignation you can't help but feel that they're all standing up and applauding. You can't help thinking: What do I know about this, after all? You summon up your feminist friends to applaud for *you* in your head, you try to imagine how it will look in headlines, but the more self-righteous you feel, the more you're aware of playing out that old cliché, *The Victim vs. The Ogre*, and in spite of everything you question the very legitimacy you are defending.

If we want to stand appraised of our own medical care and not suffer torrents of self-doubt as renegade patients, it must become *routine* for every patient to demand as much information as she feels she needs in order to make knowledgeable decisions regarding her treatment. We would certainly feel we had the right to do as much if we were buying a car or a refrigerator.

Postscript: I found a surgeon in Franklin County, where news about me apparently hadn't yet spread. He told me that my lump was not a ganglion cyst, but a simple boil. He drained it in his office. It's been fine ever since.



Graphic by Fran Schwartzberg

SCHMATA ANYONE?

by Nancy

If you don't know what a schmata is then you are one of the unfortunate women who missed Maxine Feldman's show on June 26th, sponsored by the Valley Lesbian Alliance, to benefit the Valley battered women's shelters. In her repertoire of magic tricks, Maxine had schmatas to help liberate women who already consider themselves truly liberated. And she had schmatas to help demonstrate how Lesbian/Feminists have been patiently sifting information about themselves into the world since the beginning of the Women's Movement. So, for those of you who were not present and do not know what a schmata is, according to Maxine, it is "...a rag...no, it is more than a rag...but sometimes it is less than a rag...it is a schmata...a piece of cloth that stands for just about anything you want it to."

But schmatas were not all that Maxine had tucked into her bag of entertainment. She brought along an atmosphere of fun and enjoyment that elicited the participation of the audience. Her opening song, "Give Me That Lesbianism" (sung to the tune of "Give Me That Old Time Religion") captured the audience and set the pace.

Maxine did a lot of what she called "demystifying" the stage by coming out (no pun intended) into the audience, strumming her guitar and singing to individuals as well as to the whole audience, and by handpicking "volunteers" to join her on stage for her music merry making.

Many of her songs were preceeded by humorous tales of how and why she



Maxine Feldman and a cat friend.

Photo by Kathy Kirk.

wrote them, one of which was inspired by the visit of J2-P2 in Boston (Maxine's nickname for Pope John Paul II). She described her personalized welcome for J2-P2 from the Arlington St. Church in Boston, from which she'd hung a sheet

illustrated it by using nuns as sisters united. On another sheet she altered a familiar feminist quote to read, "If the Pope could get pregnant, Abortion would be a sacrament" which apparently gave old J2-P2 a moment's pause in his passing parade.

The evening did have its serious moments as Maxine spoke of the need for support for battered women's shelters. She pointed out that Lesbians are doing a tremendous amount of the work to keep the shelters open, and she hopes, as we all do, that the time will come when the shelters won't be needed. In the meantime she suggested that we all give whatever financial support we can, perhaps in the form of tithes.

The audience was invited to reminisce with Maxine starting back in the fifties, by remembering what the climate was then. "McCarthyism" was called out, followed by "Howdy-Doody", but the memory that received the most attention was "American Bandstand," with Maxine imitating the styles of the day, a "LaSagna" hair-do and truck-driver swagger. She went into a humorous discourse on the sponsor for the program (do you remember?) Clearasil! She sang a song reminiscent of the time and had the audience provide the "OO-WAH" background to make it a typical fifties Rock 'n' Roll sound.

As always, Maxine sang and talked about her own coming out, making the dark side of things light, but bringing home her points and messages. She has a powerful voice that resounded throughout the hall, on or off the microphone. And she is a powerful woman. She entertained us, made us laugh, (sometimes at ourselves) made us happy and made us proud to be ourselves and to be part of the community in which we live and work, and proud to be part of the Women's Movement.

Come back again soon, Maxine, AND bring some more of your schmatas!

Lesbian Library

continued from page 9

time visiting than the need to take books home for their exclusive use.

Move to Valley

In the fall of 1979, my lover and I moved NALL from Chicago to rural Huntington, MA. Briefly, our reasons were the personal desire to relocate from a deathly city to the living country and lack of collective support for NALL in Chicago at that time. The proximity to Northampton and the five-college area was a large deciding factor in relocating this amazing Lesbian research resource. Since my move to Western Mass., I have learned that a rural setting for the collection would not work. Lesbians requested that it be placed closer to Northampton.

Recently, during a long time of deep personal despair and ending with my lover, I considered ending my work with NALL and placing her elsewhere. While every bit of my energy and courage was going into my personal life, NALL was also not being utilized in its rural setting in Western Mass. The collection has thus been closed and in the protection of my home for the past several months. During this time materials in the form of flyers, posters, correspondence, papers, a slideshow and books have been incoming. Womonyre Books has been helpful in donating regional flyers and announcements. There is again now a sizeable amount of work to be done processing new materials.

Decision to Stay

When I was considering placing NALL, I took many months in contacting individual Lesbians, archivists and Lesbian library projects from this coast to the west coast. Aradia was the group I decided on trying a transition/transfer process with, based on: community size, the promise of financial resources, the agreement to develop it as an archives (non-circulating), the promise to keep the collection intact as a whole, their agreement that I meet with and transition materials to at least two Lesbian archivists, and the vow to continue the Library's

herstorical identity as Lesbian-- a resource to be used and worked on by Lesbians.

During Aradian Ann Workwomin's stay with me at NALL in Worthington from March 21-26, I decided instead of transferring the materials, to continue my work with NALL and to settle it in Northampton. The decision was a complex one and I am willing to discuss it at length with any Lesbian interested. In brief, I grew more and more uncomfortable because Ann was the only Aradian available to transfer/transport the entire collection, I would have no opportunity to pass on knowledge of the Library's working to archivists, I was consistently uninformed about where the collection would be housed and who exactly would work on her, be responsible for her.

I was also aware that a controversy raged within Aradia whether or not to have the collection open and circulating to all wimmin, or to keep her Lesbian identity intact. I could not risk the dispersal of materials again through a careless form of book circulation Aradia had planned (see *Otherviews*, April '81, p. 26), nor through the lack of a thorough sharing of knowledge of her workings. Nor would I risk the dissolution of NALL's distinct Lesbian character and commitment.

During Ann's stay, too, I received phone calls from several Valley Lesbians offering time, money and work support to keep NALL near Northampton and to reopen her here as an archives. I was hearing loudly and clearly for the first time that Lesbians here are willing to help. I was thrilled and encouraged once again.

My sorrow at the thought of losing a wellspring of Lesbian work ended with my decision to re-choose the reality and meaning of the collection personally and to connect with Valley Lesbians in reopening NALL. I take responsibility for the decision and know the wisdom of it. I believe NALL is needed in the Valley and can thrive here. I look forward with new excitement for my work in this area with the Library.

Before Ann Workwomin left my home I contracted with her to reimburse Aradia for her travel expenses which she informed me were \$290. Since then expenses for the proposed transfer of NALL are being exaggerated in *Otherviews*. The April '81 issue has Ann quoting a sum of \$480. The June '81 issue includes a letter from a Ruth Smith, a woman I've never met or spoken with, claiming an additional \$320, for expenses. She states, erroneously, that two "attempts" were made to transfer NALL to Grand Rapids and that she was involved in losing money on one "attempt." This is simply inaccurate; Ann Workwomin is the only Aradian from Grand Rapids who came to the Valley and who I have met, to date. I believe that publishing rumors, distortions and misinformation in *Otherviews* is unethical and that disappointment and anger does not justify doing so.

Care for NALL

The tone of Susan Wiseheart's letter to VWV, some Aradian actions and subsequent writings in *Otherviews* trouble me with their competitive spirit. I refuse to see the New Alexandria Lesbian Library as a "possession" or a "treasure" to be warred over (*Otherviews*, April '81). Indeed, the day following my decision to continue working with NALL in this Valley an "attempt" was considered and started by Aradia to remove the contents of NALL from my home while I was away at work.

I was shocked at news of this considered action and felt Aradia's support for it came partly from Ann's absolute unwillingness to hear out the reasons for my change of mind. I had held out the possibility of openness of process and future communication between NALL and Aradia and it was refused. I felt

thoroughly disrespected by Ann's treatment of me before she left and deeply frustrated with Aradia's injustice in relegating the reality of a Lesbian archives-- a collection of Lesbian thought, energy, lives and art-- to the status of a thing to be possessed.

Possession is simply not the point, has no bearing at all. Accessibility to and the protection and continuance of unhidden and undisguised Lesbian culture is the point and with that you, as a Lesbian, can help. I want to ask you here, quite clearly, for that help. NALL is located now five minutes from Northampton center, on the bus route, in Leeds. This Lesbian collection needs lots of practical, financial and spiritual support and nurturance from Northamptondykes and dykes countrywide. I'd like to see all kinds of growing for NALL in the next year -- contributions and visits from Lesbians from all over. In her deepest meaning, NALL is a reality you can choose for your Lesbian self, regardless of how tomes are in patriarchy.

Right now, NALL is open to Lesbians to learn her workings, open to contributions of money and materials, open to Lesbians who wish to do special projects within the collection, open to fundraisers, open to advice from archivists, open to new workers in general, especially to catch up on a backlog of processing, open to a few good dykes who'll help direct and steer her future, who long to record and make visible Lesbian culture. Hopefully, very soon, NALL will also be completely catalogued and open again for research and reading.

Look for announcements about NALL in future VWV's and for notices posted about future work days. A new PO box for NALL will soon be opened in Northampton. Presently, you may write to the New Alexandria Lesbian Library at PO Box 111, Huntington, MA 01090. Include your phone number so I can contact you with travel directions if you want to come work, see the collection, or visit. If you'd like to support the collection financially, send a check payable to New Alexandria Lesbian Library.

I have requested a copy of this letter be published in *Otherviews*.



F.S.

Bikes

from page 13

can talk about personal issues. We used to just go outside and try to work things out one-to-one," Reuthe commented. "That's one advantage of this kind of structure over a traditional business. We can take the time to check out if there's a problem instead of just letting tension build up. We try to keep on top of things like treating someone with a condescending or intimidating attitude."

Confidence, and lack of it, has been a factor in the functioning of the Collective. All the women agreed that it's rewarding to learn a trade, to do mechanical work, and to use their hands. They take well-deserved pride in the work they do. Yet some customers assume they will charge less for their work because they're women (and therefore only learning the trade) and they occasionally fall into the same underestimation of themselves.

They lose money on the repair service. In order to be competitive, the fee for a tune-up or overhaul is fixed at a rate that doesn't compensate them for the extra time they have to take with some of the bicycles they get. Reuthe pointed out that customers often bring them bikes that were put away in bad condition and then stored for a year or two, and Beth related that some bike shops will turn away customers whose vehicles have problems not easily diagnosed. "The mechanic tells them to take the bike

somewhere else -- and they bring them to us." She went on to say, "We'll take the time to find out what's actually wrong-- even though we lose money by doing it. We absorb a lot of the labor costs because if we charged for all the time it takes, people couldn't afford it." Eileen adds, "We realize the people who come to us don't have much money."

While Collective members may be underpaid, there are other compensations. Beth comments, "People like us because we're honest," and Reuthe notes, "We have a reputation for doing good work." The women feel especially gratified by the personal interest their associates and customers take in the business. They are willing to barter and have traded bicycle work for advertising, a file system and screenprinted BRC t-shirts. They have a sense that if they put out a little extra effort, a lot more comes back.

When the Collective considered a move to a yearround location, several customers were as enthusiastic as the members. They knew that business and Collective members suffer from closing for the winter. Beth was put out of work for a month last year, and women may go without pay for several weeks in the spring. Some of their fall profits have to be set aside for startup money until business gets rolling. And there are a

number of advantages to having a year-round business. Retail sales, which are what make money for the Collective, could be expanded -- especially if new bicycles are sold. The women could capitalize on the Holiday season, which most small shops depend on to carry them through the year. They would gain back the business they lose from people "forgetting about them" over the winter, and be able to offer parts and classes to the many people who overhaul their bikes during the snowy months. So the Collective members were pleased that their customers were independently

Valley Women's Voice page 17

searching out a future business location. Future prospects for the Bicycle Repair Collective appear bright as their 1980 business season showed a profit. "We are striving for the professionalism of an established business together with the affordable prices of a collective," Reuthe said. The women find running a worker-controlled business feasible and rewarding.

The Bicycle Repair Collective is located at 51 South Prospect St. in Amherst and is open Tuesday-Saturday from 10-1 and 2-6.



Peggy Leuchter

Photo by Fran Schmitt

NWSA Conference

from page 14

All the women I spoke to during and after the conference agreed with this general assessment of many of the sessions, but all agreed that there were also a number of good and important sessions. In a session entitled "Anti-Semitism: The Unacknowledged Racism," Phyllis Chesler, Andrea Dworkin, Paula Hymen and Judith Plaskow raised important and controversial questions about the intersections and contradictions among anti-semitism, patriarchy and white racism. "Black is Not White and Jelly Roll is Not a Cake: Feminist Theory and the Invisibility of Black Culture" featured three local women, Arlene Avakian, Vicky Spelman and Mary Ruth Warner, discussing racism in feminist theory, understanding cultural identity, and the voice of women singing the blues.

A session entitled "Racism and the Lesbian Community" featured Elly Bulkin, Barbara Cameron, Minnie Brue Pratt and Barbara Smith and raised such issues as whether separatism is racist, and whether the work of some important lesbian writers is implicitly racist. Sometimes painful, sometimes energizing discussion about these and other issues

continued in the lesbian caucus until the wee hours of the morning.

Working it Through

By Wednesday, many women were trying to understand the complexity of the interactions that had gone on at the conference, although it was only half over. Most women spent the rest of the conference in a slow, hobbled process of learning.

At the delegate assembly, where the conference decision-making occurred, the problem of NWSA debt was paramount.

Fund-raising resolutions were passed, including provisions for raising funds to support a Third World Women's conference next year and to subsidize third world women's participation in future NWSA conferences. During the conference the Third World Caucus collected nearly \$1,000 to support their conference. Added to the \$1,000 already collected by the New England Women's Studies Association, the conference is off to a good start.

A proposal supported by the Third World Caucus to move the site of next

year's NWSA conference from Humboldt was abandoned. Humboldt is located in Northern California, an eight hour drive from San Francisco, the nearest metropolitan area. Women in California have pledged \$2,000 to pay a woman to do outreach to women of color. Next year's conference organizers have already promised to make available 200 free places to stay in area homes, and space for sleeping bags will be available in dorms for \$1 a night. The NWSA conference time will coincide with a large meeting of Native American women in Humboldt, and the organizers of both conferences have already made contact. Special transportation will be made available to increase accessibility to the conference. At the delegate assembly two women from the Third World Caucus were elected to the national coordinating committee of NWSA, who will have significant input into the planning of next year's conference.

A Failure With a Difference

General assessment of the NWSA conference has been that, like every other major feminist conference in the last few years, it failed in responding to

racism. This was a different kind of failure, however, less damaging, more hopeful.

Despite the anger, pain and frustration that characterized much of the conference, it was good that it happened, and that its theme was racism. Because the anger of black and third world women came out publicly mid-way through

the conference, there was time for women to listen to one another. Thus women left the conference not with the tired bitterness with which many conferences have closed, but with some sense of determination, and a mutual acknowledgement of good will.

At the closing session, Minnie Bruce Pratt expressed it in these words: "White women I talked to at this conference expressed disorientation, pain, fear that nothing whole would come out of this conference and we would go away in fragments. But the confusion is the process of developing a new way of seeing, a multicentered view of the world. Each woman in a room sees but one part of the room; to understand the room from the point of view of every one there, from all different backgrounds, may seem impossible, but we must attempt it."

Day Care Cuts

from page 1

Charles Mahoney, then Human Services Secretary, to Mary Jane English, Commissioner of Social Services. The memo reveals an attempt to change administratively what King was unable to do legislatively. Beginning in October 1981, the "Mahoney Plan" will:

1. Eliminate all contracts for "school age," "infants/toddler," and "family" day care. This means out of 13,000 children of school age and under, 11,000 will be removed from these three state subsidized programs. Generally speaking, these are the children of the working poor. The 2000 left in day care are the "protective" slot children -- those who are at high risk for child abuse, or those whose parents are disabled;

2. Reduce current daily payments to providers taking care of the 2000 children;

3. Require the parents of these 2000 children to pay a minimum of \$20. per month out of their pockets. (This comes at a time of cutbacks in basic living allowances, including food stamps);

4. Make the current sliding scale steeper, so that more parents will have to pay all child care costs;

5. Give 11,000 current day care consumers a maximum of \$160. per month in order that they might make their own

babysitting arrangements (Note: with travel time to and from an eight hour job, that is less than \$1.00 an hour with no arrangements made for a second child).

The legislative reaction to this unprecedented move has been mixed. Traditionally, a governor has vetoed entire packages in a budget, signifying dissatisfaction with the intent of a program or proposal. This year's budgetary process was complicated by a surprising shift in the legislative process which set up two sections of a budget, (an 'inside' and an 'outside' section) with accompanying language which mandated not only the amount of money to be spent, but also the manner in which it must be spent. King vetoes not only the language within both sections of the budget, but in many instances, certain line items (or actual dollars).

The Mass. House of Rep's reaction to this was to dismiss his actions as totally unconstitutional and therefore ignorable. But Sen. Jack Backman (D-Brookline) has doubts that this route will be effectual, because it puts the issue in limbo. This means that in October both King and the Legislature can move on the effects of their actions, disregarding each other, each claiming they had

the legal right to do so. "It is my opinion, says Backman, "that the Governor's attempt to veto part of a budget was unconstitutional and therefore a nullity." I have asked the Senate to petition the Supreme Court on these matters, and I am hopeful that the Supreme Court will consider these issues immediately."

Meanwhile, as all of these legislative shenanigans are going on, the scene is set for the "Mahoney Plan", with threats by King that he will impound the money if he is blocked.

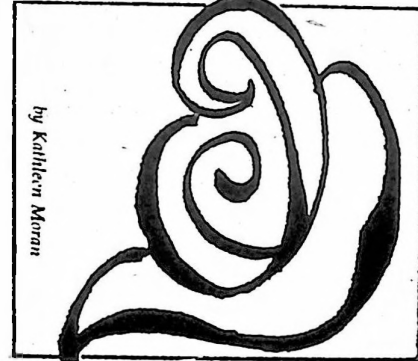
Legislators are gearing up for action in case the impounding of funds occurs. But as Mindy Fried, aide to Sen. Backman says, "We are in the position of waiting for something to happen which, when it does, unfortunately, allows some damage to be done." She does remind us, however, that if denied services every person can, on a case-by-case basis, appeal that denial, and in the interim be entitled to receive daycare until the decision is rendered by the court of appeals.

There is other hope however. Day care coalitions are now very well-organized, and they have already got one victory against King to bolster their spirits. The reason King could not get rid of day care legislatively was because of the thousands of daycare defenders that showed up on Day Care

Day at the State House in March. Their forces are ready to set in motion, with more people alerted even now through their letters, breakfasts and press conferences.

A massive rally was held on August 5 at Capitol Hill. Day Care Providers and consumers throughout the state are mobilizing a letter-writing campaign, a tactic which has been very effective in the past.

The women's movement has been built on the foundation of reliable daycare for every woman. The inroads we've made are being blown out from under us. Act now! This is a situation where you, your mother and your sister are being irreversibly affected. For more information about what to do, contact Barbara Black, HCAC Group Day Care, 584-4434, or Linda Coon, 584-4493.



by Kathleen Moran

Virgie Clark Reviewed

Third World Theatre

by Barbara Prism

Act I of *Virgie Clark, Miss Somebody*, a script-in-process by Playwright Irma L. Askew of Boston, in collaboration with Ingrid C. Askew of Amherst, was presented on May 7 at Hampden Theatre at the University. Irma, sponsored by the State Dept of Elder Affairs, is Playwright in Residence with the Third World Theatre Series and her daughter, Ingrid, directed the production. They both bring a history of theatre to this work-in-progress, having worked in theatre together for close to two decades in the Boston area. It is Irma's second play.

"I found the right circumstances and realized a lifelong dream," Irma said. "I saw an ad for a grassroots theater movement in Boston that sparked my interest, and I attended the first meeting. They were looking for scripts, so I thought of the In-Migrant Program where I was working. It was a service to girls and women from the south responding to ads from northern employment agencies. Many were having problems away from home. I figured that was my subject. To get started, I interviewed some of the girls with the program. I asked them what motivated them to come north and from what they told me, and my own imagination, I wrote my first play in 1967. *Movin' Up* is a story of people who come north in search of a better way of life. It speaks of the effects of poverty, inequality, uprooting and

moving to a new place, the trauma of loved ones left behind, the disappointments and, in some cases, the success of the change they made." *Movin' Up* has been produced several times in Boston.

Virgie, of *Virgie Clark, Miss Somebody*, was a favorite character in *Movin' Up*. Although the playwright had no conscious plans for a second play, Virgie's closing words in *Movin' Up* would indicate that the thought was there on some level. Ingrid tells the story: "Virgie had already been to New York, had failed and gone back home to Georgia. Virgie and her friend Lulu didn't make it the first time. As they wait in the bus station, Lulu says, 'Let's go back up north someday.' Virgie replies, 'Just might do it someday. Just might. And when I come back here, I'm going to be Miss Somebody.' Prophetic words. Virgie was waiting in the wings when the time came to write another play.

Virgie is an aspiring fashion designer. As the play opens, we learn that her designs have won an award. She has reached a pinnacle. However, we soon find out that the way has not been easy. The stage is set for a flashback to Virgie's darkest hour, to the moment when despair threatened to overwhelm her. Sung in the background by Christine Chalk, "Misery is Hauntin' Me" tells Virgie's story in lyrics, tells how she feels like Miss Nobody. Unable to find work, facing eviction, Virgie feels failure crumbling her hopes and dreams. In

this darkest hour, she sits at her drawing board and creates the designs that will later bring recognition. She finds the belief in herself to take the designs to a fashion house, where she leaves them and returns to the immediate grim reality-- no money, no place to live, no work. More misfortune greets Virgie as she runs into an old friend who works for a restaurateur and pimp. Virgie's desperate financial circumstances make easy prey for Jake, who offers her easy money in return for unnamed services. Virgie is not worldly wise, and we are aware of what is happening by the appearance of two prostitutes who work for Jake. We watch Virgie being taken in by the smooth and slippery mannerisms of a man to whom exploiting women is a business. As the scene closes, Virgie looks to be in serious trouble. Will she get out of Jake's clutches before it's too late. . .

We already know Virgie makes it. What we don't know is how she travels through the pitfalls on that journey to success. She's in desperate straits at the end of that first act. Portrayed is the ultimate future promise next to the ultimate possible degradation for a woman in her circumstances. These two levels of possibility run almost simultaneously throughout Act I, providing tension and a social reality. Virgie can't bear to give up and return to the south, admitting failure. She has to eat, live and work. So there is a third level of social

reality in the lack of employment possibilities for women in the south.

We get another glimpse into social conditions when Jake and his partner Pete reminisce about their boyhood in the south. We learn that poverty was so prevalent that "they didn't know what money looked like." We get a sense that Jake will use whatever means necessary to insure "the good life" he has become accustomed to. Pete is the voice of caution. Already knowing that Virgie has indeed made it by her own honest and fervent efforts, out of her own belief in herself and her creativity, we must wait until fall to find out how she escapes from Jake's clutches, what price she pays, and how Jake, the villain, will fare.

"I like to write about issues," continues Irma, "about things that happen to people. Maybe it can help them solve a problem. It helps me, too. Some of what I write retells what happens to me. Writing gives me a chance to express my views, my emotions about life. It's really a job, both in the process of writing and seeing the finished production. It makes me realize my writing has not been in vain. It's a dream come true, to be able to sit in the audience and watch something I created come to life before my eyes."

Irma will have that opportunity again this fall, when a full scale production of *Virgie Clark, Miss Somebody* will again be directed by daughter Ingrid, under the auspices of the Third World Theatre Series.

The Changer is Changing

by Kathleen Moran

A re-issue from Olivia Records of Cris Williamson's first album? Great, I thought. Just the chance for me to do an in-depth study of 11 years of music by a woman who got me through many a hard time. This album, *Cris Williamson*, is the first of four: *The Changer and the Changed*, *Live Dream* and *Strange Paradise*, which are all now being produced by Olivia Records, the national women's recording studio in California. *Cris Williamson*, however, had been recorded in New York before she had ever dreamed of women's music, and thus has a particular value to the recording artist aficionado.

The artist who puts out more than one album affords the listener several types of savouring possibilities. For instance, what are the recurrent themes in the artist's repertory, either poetic or musical, that appear in the albums? Do they give us any indication what is driving this person to create, to reach out to an audience? What are the lessons that the

artist is seeking to experience in her life? What are the changes? Is the artist static, active, or both?

Cris Williamson, especially, allows us to consider a particularly natty question about art. Many of us came away from *Strange Paradise*, after waiting so long for another Cris to appear, with a sinking feeling of disappointment. The music showed her to be still solidly ensconced in a folk/rock folder. But that is exactly the point! Is art growth through change, a linear progression, or is art fully exploring the possibilities within one particular corner, a horizontal yet thorough study of a musical style?

Many elements are givens in Cris' albums-- the round, full-bodied voice, for instance, and the lyrics which leave no jagged tears. Her last three albums feature bassist Jackie Robbins and lead guitar player June Millington, who is now rising into well-deserved respect in women's music circles. The last three albums also give us the chance to hear

one or many Olivia stars -- Meg Christian, Margie Adams, etc.

Another given is the thematic focus on spirituality, *Cris Williamson's* watchword. Apparently a matter of interest to Cris since her childhood, where her father acted as lay preacher, Cris' views on life and death and god take on extremely Zen-like implications-- as implied in the convoluted title chosen for her second album *The Changer and the Changed*. But even back in her days as a hippy singer and songwriter, she dared consider extending a hopeful view of life/death with her "Frontier" song. In *Changer*, she reached the heights of hopefulness in her soaring sequence of allusions to a better life (in "Waterfull," "Sister") and in the moral implications of giving and taking. She begs for truth in her prayersongs, "Song of the Soul" and "One of the Light." But when we get to her last album, *Strange Paradise*, we find her not afraid to let any number of strange spirits into her lyrics. Angels, which we had from *Live Dream*, Holy Terrors, Judahs and dragons. . .

Another kernal that consistently popped in my sifting of songs is her meltingly passionate lovesongs. Her first and most sensual is from her first album, where "Waiting" is hot enough to take a permanent place in erotica. More gently sexual lyrics appear in *Changer* where "Sweet Woman" and "Dreamchild" give every woman-loving woman a beautiful vision to keep in mind. However, by the time *Strange Paradise* was written, Cris is ready to warn us about "Twisted Love" in a hilarious description of a dinner where she was the feast, and she frets that practioners of evil lore are "going to ruin it."

The Native American drums of Williamson's South Dakotan childhood beat their way through her songs. Beginning with "Straight Arrow" on her first album, and thumping through the rhythmic beat of the song "Sham" on *Live Dream*, we find the sense of drumbeats very effectively used on her last album, in the song "Anger Takes the Wheel." I feel that "Anger" in particular takes great strides to combine the unconscious attraction that humans have to drums with exciting developments in musical effects

(the introductory synthesizer). If Cris could follow this up, I feel that this might be the beginning of a new musical genre, and perhaps one positive result of horizontal musical progress.

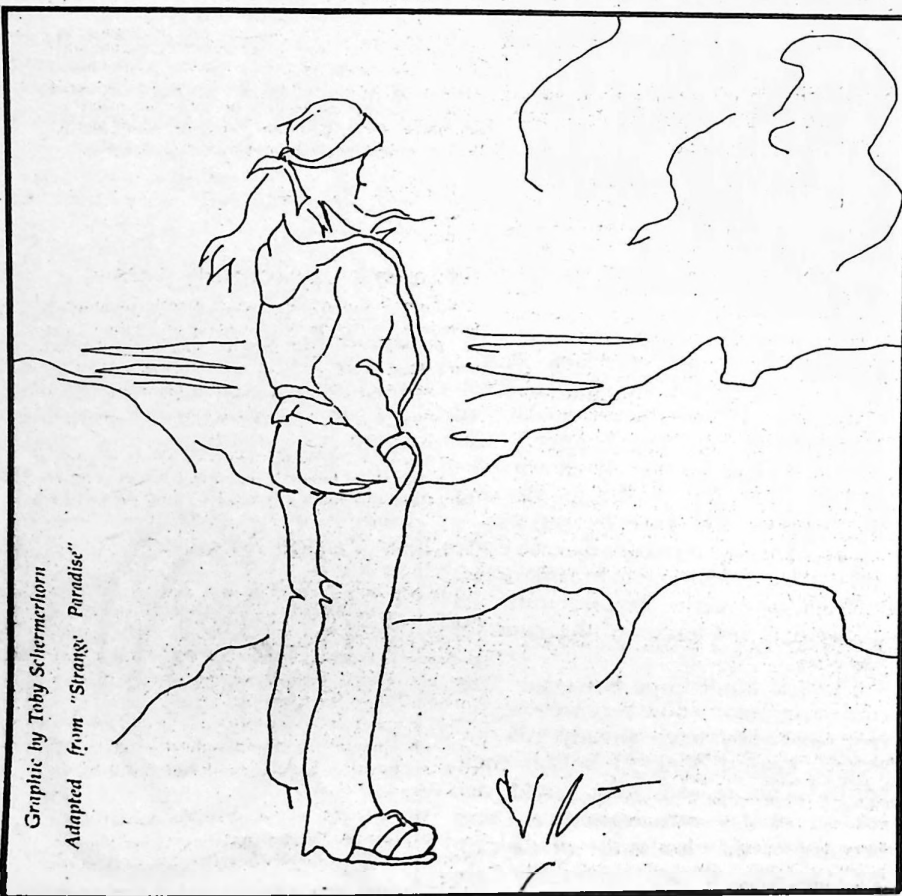
One other aspect found in all of Cris' albums is the love of biographical songs. Cris Williamson is replete with musical characters James, Rebecca and the famous Joanna. *Live Dream* holds the story of women desperados in "Bandit Queen," and in *Strange Paradise*, we find the posthumous "Marcy." But in all these songs, I found a particularly strange common feature-- which seems to be epitomized by the two ways I find the song "Joanna" sung by our Oliva artists. Meg Christian sings the song with a chiding yet loving smile in her voice, like a mother or sister gently teasing an errant friend. Cris, however, sings the lyrics in an angry, superior, yes, even rude manner. "Do you remember your own name?" All of her early biographical songs were on that level, looking down on the person depicted from a highbanded, arrogant viewpoint. It brought to mind the reputation that Cris has of being a "Don't touch me" star on the concert stage, causing mutterings here and there from women who "don't like her politics."

It's ironic that such a strongly spiritual woman could project such an insensitive image from the stage. Could it be her fears of others' everyday struggles someday becoming her own which makes her divorce herself from the loving intent of her lyrics? Perhaps her concert tactics are a direct function of performing anxiety, and not a standard personal practice.

Whatever the reason for this performer's oddity, I am willing to accept her song-writing and albums as her proffering, not necessarily her live concerts. For as one tender lady who has surfaced from crises through the gift of Cris Williamson's music, I can only feel that her purpose to love is clear, and her success as a spiritual mentor is undeniable.

"Tell me have you something to ease her pain? Why not give her music and peace again?"

Music, oh, sweet melody,
Won't you draw her close to you
And comfort her for me.



Graphic by Toby Schermerhorn
Adapted from "Strange Paradise"

Classifieds

WOMEN'S RETREAT

creating sacred space with yoga, meditation, womancraft, massage, music and ritual with Jean Janani Erlbaum and Anna Dembska in Coastal Maine, August 15-21. Vegetarian meals, sauna in forest, shared womanspirit. Call 584-1000 or 773-9744.

TRAVEL

Wanted: Woman to share expenses and driving to L.A. area in V.W. bus. Leaving July-August. One way. (413) 245-3655.

Ride wanted to the Michigan Womyn's Music Festival -- traveling light. Melissa Mower, 339 Front St., Marion, Ma. 02738. (617) 748-0763.

TRADESWOMEN

Graphic Design-logos-lettering-calligraphy-posters. Annecke Corbett, 192 W. Main St., Orange, Ma. 01364. (617) 544-6404. Spt.

Experienced Carpenter/Builder/Designer for solar green houses, additions, small buildings, remodeling, home repairs. Write: Anne Perkins, RFD 1, Orange, Ma. 01364. Oct.

BODYWORK

Personalized exercise programs to maximize your mobility, strength and comfort in daily activities. Learn massage and relaxation techniques, too. Individual and group sessions. \$15-\$25. Martha Eddy, Certified Movement Analyst. 586-5296. Aug.

WOMEN'S RUNNING CAMP

Women's Running Camp on Lake Hosmer in the Northeast Kingdom of Vermont. For women and girls of all training levels. August 23-29. \$165. Call or write Craftsbury Sport Center, Craftsbury Common, Vermont 05827. (802) 586-2514. Aug.

WOMEN'S WRITING WORKSHOP

The Women's Writer's Center: an independent feminist institute offering a year long program of writing workshops and women's literature. 81-82 visiting faculty include: Broumas, Cliff, Grahn, Griffin, Lerman, Smith. For information: The Women's Writer's Center, Williams Hall, Cazenovia, N.Y. 13035; 315-655-3466, x138.

PUBLICATIONS

Announcing a new lesbian quarterly: Common Lives/ Lesbian Lives, to appear August 81. Documenting lesbian experience and thought through herstory, oral herstory, biography, autobiography, journal, correspondence, fiction, theory, photos, graphics. CULL makes special commitment to the representation of lesbians traditionally denied visibility in media. Also, we encourage lesbians who have never before thought of publishing to share their work and stories. Please submit manuscripts and graphics, and support your friends to do likewise. Individual subs. \$10/yr. Descriptive flier available. P.O. Box 1553, Iowa City, IA 52244.

CLASSIFIEDS

Welcome to VWV Classifieds! This is the start of something new and great! Please join in by sending us your ad, making up your own category heading, and we'll give you a run for your money.

Please Print or Type Neatly:

CATEGORY HEADING:

Number of Words _____ Months to Run _____

Payment Enclosed \$ _____ @ 20¢ a word.

Not for Publication: (we cannot run your ad without this information, which will remain strictly confidential.)

Name: _____ City, State: _____

Address: _____ Zip: _____ Phone: _____

DEADLINE: Last Thursday of every month. We do not accept classifieds over the phone. Payment must accompany ad - check, cash or money order.

The VWV reserves the right to edit or reject any ad.

Valley Women's Voice

A Western Massachusetts Feminist Monthly

Join the women in Peking, New York, Santa Fe, Los Angeles, Las Vegas, Columbus, Jamaica Plain, Medford, Springfield, Northampton and Hadley, Massachusetts

Subscribe!

\$6 -- 12 months

\$10 -- Friend

\$25 -- Sponsor

\$50 - Matron

I am resubscribing.

name _____

address _____

Valley Women's Voice, Box 392, Northampton, Ma. 01060 545-0883

CALENDAR

Friday August 7

Free Films: "1000 Cranes: The Children of Hiroshima" and "Hiroshima Nagasaki," noon, Pleasant St. Theater, N'ton. "We are the Guinea Pigs", Wright Hall, Smith College, 7:30 pm—Documentary on Three Mile Island. Call 584-7984 for more information.

Saturday August 8

"The Dragon's Path" 2:00-5:30 p.m. Northampton Center.

Julia Burroughs: plays & sings at the Iron Horse with "special guests".

Sunday August 9

Nagasaki Day: Films and speaker, 11-noon, 1st Church, Amherst. Call 584-8975 or 549-4515.

Vigil: on Amherst Town Common, noon-1 p.m.

Film & candlelight ceremony, 7 p.m., Court House Square, Springfield. Call 732-2058.

Potluck Dinner, film & vigil, 6 p.m., Pulaski Park, Northampton.

Priacilla Herdman—The New Judy Collins—Philo Recording Artist, 8:30 p.m., \$3.00, The Iron Horse, Northampton.

August 13—16

6th Annual Michigan Women's Music Festival: The Harp Band, Sweet Honey in the Rock, Alix Dobkin; camping; workshops; childcare and much more all in Hespira Michigan. Sliding scale tickets for all four days. \$48-\$60 at the gate. Car pool information is posted at Womonyre Books, Masonic St., N'ton.

Saturday August 15

Fiesta de Cuba: fundraiser with food, music, & revolutionary rum punch. 47 S. Prospect St., Amherst. Call: Maria 253-2542.

August 17—19

Disabled Lesbian Conference: Following the Michigan Women's Music Festival. Focus will be to define and understand our individual ableism. Workshops will be planned during the Festival & there will be open workshop slots. Shelter & Health services will also be provided by MWMF. FREE Info: (914)-794-6121.

Wednesday August 19

Rev Rohlehr, The Iron Horse, Northampton, 8-12 p.m.

Thursday August 20

Women's Community Theater Benefit: A satire, The Brooding Sky, will be performed, followed by a women's dance. The Red Barn, Hampshire College, 8:00 p.m.

Sunday August 23

Lesbian Picnic: Sponsored by Hampden County Lesbian Alliance. Call Debbie 532-5878 or Julie 532-4959 for information.

Rosale Sorrels in concert, Iron Horse, 8:30 pm, \$4.00, Northampton.



The Cast: Women's Community Theater revs-up for their benefit satire performance "This Brooding Sky." Thurs. Aug. 20, 8 p.m. at the Red Barn, Hampshire College. photo by Kathy Kirk

Wednesday August 26

Lisa Gaughran, Folk Music/Women's Music. Iron Horse, 8-12 pm.

Thursday August 27

Sachiko Ishihara & Susan Conant, Piano & Flute, N.Y. Classical Musicians from the "Women's Music Community". Iron Horse, Northampton, 8:00 p.m.

September 5, 6, & 7

New England Women's Musical Retreat: Margie Adam, Terry Garthwaite, workshops, childcare, camping, etc. at Mohawk Mountain Ski area in Cornwall, Connecticut. Sliding scale tickets for all 3 days (at gate) \$45-\$58. Write NEWMP, P.O. Box 14269, Hartford, Ct. 06114.

September 14

September 14 at 7:30 (look for poster for location) Women's Pentagon Action meeting. Plans for November 16 Action. Movie/slides on November '80 Women's Pentagon Action.

ANNOUNCEMENTS

Gaia's Guide Available

This 8th edition of the only guide book for gay women includes over 3,500 listings & covers all U.S.A./Canada & Western Europe.

West Coast Women's Music & Cultural Festival

The Second Annual West Coast Women's Music and Cultural Festival will be held September 10-13, 1981 at Camp Mather, a beautiful wooded 500-acre camp on the outskirts of Yosemite National Park.

Featured performers on three separate stages this year will include: Alivel, Cheverel, Meg Christian, The Dyketones, Robin Flower, Interference, Audre Lorde, June Millington, Kate Millett, Holly Near.

Festival tickets this year are for four days only, so plan ahead. Advance sales only—no tickets will be sold at the site. Capacity is limited to 4000 so order soon! The \$65. per person camping fee includes food and childcare (the Festival is working hard this year to present an inclusive childcare program). Boys 10 and under are welcome, although there will be some women-only spaces. Children 12 and under admitted free; young women, 13-16, \$10, each to cover costs for food. The Festival is accessible to disabled women. Limited work exchange is available. For further information and tickets, write or visit The West Coast Women's Music and Cultural Festival office, 1195 Valencia, S.F., 94110. (415) 641-4892.

Valley Women's Martial Arts, Inc.

The Valley Women's Martial Arts, Inc., a non-profit women's karate and self defense school will hold ten-week beginning karate and self defense courses in Northampton, Springfield, and Hartford. Classes cover basic blocking, striking, kicking, combinations and self defense techniques. The cost for 10 weeks is \$100. A Mother/daughter special offers one full price and one half price tuition.

A self defense course will be offered in Springfield as part of the special karate class. Women interested in concentrating on self defense only can attend once a week on Tues. from 6-7 p.m. for 10 weeks beginning Aug. 11. The course will cover various aspects of self defense including releases from grabs, ground defenses, attitude and confidence building, personal weapons, targets, and situational defense. The course is designed for women and girls ages 7 and up. The cost for 10 weeks is \$50. Special mother/daughter team price applies.

An 8-week course designed especially for girls ages 7-13ish will be held once a week beginning Sat., Aug. 15, 10-11 a.m. This course will also cover basics and self defense techniques. The cost is \$50 for 8 weeks. VWMA, Inc. 284 Bridge St., Springfield, MA, 732-8118.

Pre-registration is required.

Water Pollution Workshop Series at UMass

The series will be held August 11 to October 6 and meets Tuesday evenings 7 to 10 p.m. The program is designed to provide participants with background material enabling them to make basic judgements on water quality and management, whether for drinking water or for recreation purposes. Lecture and laboratory sessions are included in the weekly meetings. For information: Environmental Programs, Division of Continuing Education, University Library, Southeast Entrance, University of Massachusetts, Amherst, MA 01003; telephone (413) 545-2484.

Network Phones

The Valley Lesbian Alliance Network Phones are performing a valuable function for the community. We get calls every week asking us for information about what is happening in the Valley. Do help us to help you. Call us when you have an event to announce. Also, if anyone out there would like to become a Network Phone, please call one of us:

774-5464 Evenings
253-3082 Days
665-4705 Nights

Women's Community Action

Women's Community Action Center announces new daily hours. The office, located on the third floor at 160 Main St., Northampton has the following hours: Mon. and Tues. 12-4, Wed. 9-1, Thurs. and Fri. 12-4 and Sat. 10-4. Our Tuesday night open staff meetings at 7:30 have been moved to Amherst Common for the summer months.

As one of our ongoing activities, we have a local and national rideboard. Women who are offering or requesting a ride can either call or drop by.

Yellow Pages Are Out

The Women's Yellow Pages are now available for purchase in the Valley. They are carried at: The World Eye Book Shop in Greenfield, Everywoman's Center at UMass in Amherst, Logos Bookshop in Amherst, Womonyre Books in Northampton and the Comon Woman Club in Northampton.

This booklet is loaded with useful information about who does what and for how much. You can find lawyers, carpenters, astrologers, healers, clock repair, auto repair, etc.

For those who can't travel, mail orders are available. Send \$1.00 plus 35¢ for postage and handling to: Women's Yellow Pages, Box 257, Sunderland, MA 01375.

Elephant Ethics

by Jacqueline Sperry

Animal behavior is a fascinating subject. We human beings enter the environments animals live in and poke, prod, record, photograph and generally make nuisances of ourselves. We don goggles, flippers and breathing apparatus and swim with the dolphins, sharks and whales, as if swimming doth an understanding make. On land, we pursue from landrovers and helicopters, with hypodermic ready, set to inject hapless hyenas, hippos or bears with tranquilizers so we can affix tracking devices and find out their movement and travel habits. We even cart animals off to our homes and laboratories in order to continue spying on them.

Imagine the outcry should a party of racoons or deer enter your hometown and race after your neighbor, throw her to the ground, inject her with a tranquilizer, for her own good, of course, and affix a small painless device that went beep, beep every 85 seconds. Doubtless, she would protest.

The animals have been good-natured about our thoughtlessness and general lack of good manners. One of our limitations is that we cannot speak, or perhaps even hear within our auditory range, the language of the animals. Human as ever, we decided that *animals* had the limitation, and we invented the concept of instinct. By instinct we mean that animals do not reason as human beings do, and thus are incapable of the higher mental processes that lead us humans to devise religions, ethics, laws and deep emotional attachments. Animals, we decided, behave as they do because they are programmed that way and have no choice in the matter.

Do animals have ethics? If by ethics we mean thoughts and abstractions, and

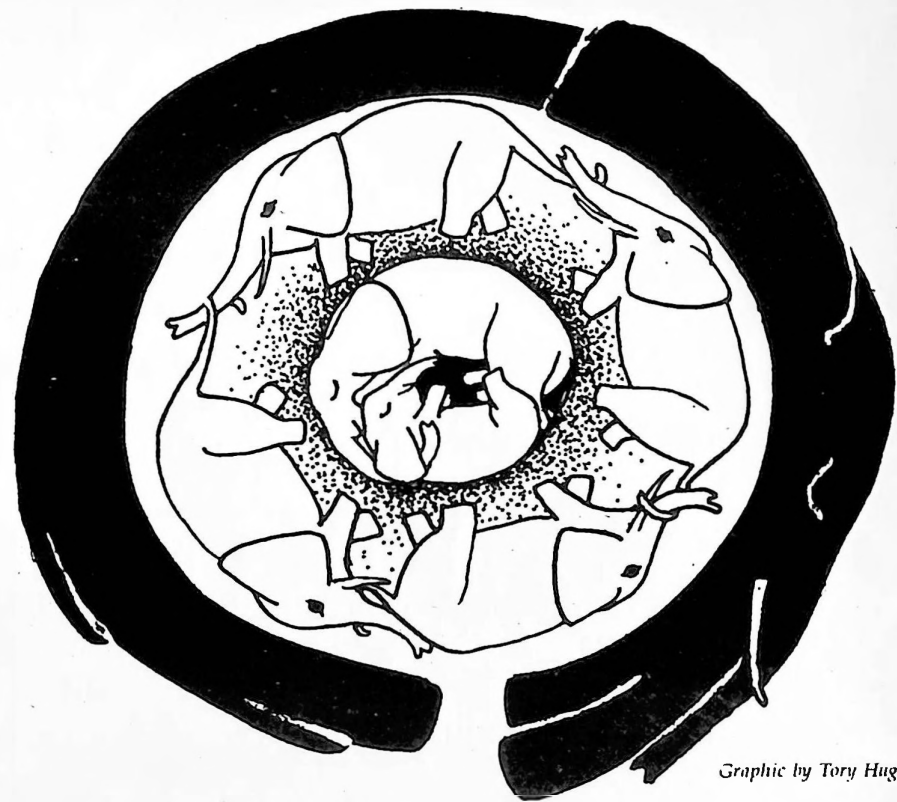
the codes, creeds and dogmas we write to record and preserve them, along with the mummies and prickles of civilization, animals seem not to indulge, as we do, in these practices. But if we mean our constant choices about what we will do in individual and group situations, and in our relationships, then animals do indeed have ethics.

Elephants live in a completely matriarchal society. Their system depends upon the close emotional ties between the oldest cow and her female descendants, who form a family. Their female children stay in the family from birth to death, with the matriarchal rule descending from oldest living cow to oldest living cow.

An elephant's life span is about 60 years, somewhat shorter than a human's. Males leave willingly, or are driven out, at the onset of puberty. Bulls do not establish permanent relationships with the elephant family or bear responsibility to help raise the young. They live alone but near, within a mile, of the matriarchal family. The role is the continuation of the species during mating times.

An elephant gestation lasts 22 months, and the newborn weighs 220 pounds and stands about three feet tall. Elephants have two breasts and nurse their young through age five or six, feeding two to three gallons of milk a day. An adult elephant may be up to 13 feet tall and weigh as much as 12 tons, drinking 30 gallons of water and eating as much as 500 pounds of food daily.

The matriarchal family is a tightly knit group, generous with affection and given to stroking and touching. The family unit consists of several cows and their offspring, ranging in age from the newborns to the grandmothers. Elephants



Graphic by Tory Hughes

are sociable and form herds with other families in the area. These herds are actually kinship networks that forage together for food and water. In hard times such as drought, when food and water are scarce, the herds and families divide into smaller and smaller groups so that they can continue to feed as a group.

In their matriarchal society, elephants use their trunks to touch, stroke, caress and reassure one another. When elephants meet, the younger greets the older by placing her trunk in the larger elephant's mouth. In contrast, adult males upon meeting engage in play fighting using their trunks, rather than their tusks, which could inflict real damage. Female elephants also have tusks.

When an elephant is in trouble, the

other cows in the family do not abandon her. They take care of the sick elephant and protect her. Nor will the group leave a dying elephant, but instead stay with her through the death, remaining in deathwatch over night, and leaving the corpse next morning. Similarly, a circle of cows protects the young until the danger is over.

Elephants are powerful. Their trunks are sensitive enough to pick up a leaf, and powerful enough to pull over a tree. They can run as fast as 25 miles an hour. Occasionally a herd will stampede. The awesome power of the elephant is then seen, heard and felt-- to the core of the onlooker's spine. All that awesome power belongs to a matriarchal group of families and their children, related in a kinship network on the move, together.

Valley Women's Voice

ANNUAL GALA BALL AND RAFFLE

Starring D.J. Mary V.

GRAND PRIZE

Weekend for two in Provincetown.

Courtesy of the Gabriel Apartments

SECOND PRIZE

Tickets for Two to "Sweet Honey in the Rock"

September 20th

Courtesy of Variations Productions

THIRD PRIZE

Dinner for Two at the Common Woman Club

FOURTH PRIZE

Gift Certificate

Courtesy of Womanfyre Books

AND MUCH MUCH MORE

SEPTEMBER 12th

Be sure to watch for our table on Main Street, Northampton.
More info in next month's issue

Graphic by Toby Schermerhorn

